RULES OF DISCIPLINE.

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RULES OF DISCIPLINE

OF THE

YEARLY MEETING OF FRIENDS,

FOR

PENNSYLVANIA, NEW JERSEY, DELAWARE, AND THE EASTERN PARTS OF MARYLAND:

REVISED AND ADOPTED BY THE SAID MEETING,

HELD IN PHILADELPHIA, BY ADJOURNMENTS FROM THE 21st OF THE FOURTH, TO THE 26th OF THE SAME INCLUSIVE, 1834.

Stereotype Edition.

PHILADELPHIA:
FOR SALE AT FRIENDS' BOOK STORE,
304 ARCH STREET.
1869.

Entered according to Act of Congress, in the year 1834, by Joseph Rakestraw, on behalf of the Yearly Meeting of Friends of Philadelphia, &c., in the Clerk's Office of the District Court of the Eastern District of Pennsylvania.

J. FAGAN & SON, STEREOTYPERS, PHILADA.

INTRODUCTION.

AS it hath pleased the Lord in these latter days, by his spirit and power, to gather a people to himself; and, releasing them from the impositions and teachings of men, to inspire them with degrees of the same universal love and good-will by which the dispensation of the gospel was ushered in — these have been engaged to meet together for the worship of God in Spirit, according to the direction of the holy Lawgiver; as also for the exercise of a tender care over each other, that all may be preserved in unity of faith and practice, answerable to the description which He the ever-blessed Shepherd gave of his flock: "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35.

For this important end, and as an exterior hedge of preservation to us, against the many temptations

and dangers, to which our situation in this world exposes us, rules for the government of the Society have been made and approved from time to time, and the following now form our code of discipline. In the exercise whereof it is to be observed, that, if any member be found in a conduct subversive of its order, or repugnant to the religious principles and testimonies which we believe we are entrusted with, for the promotion of truth and righteousness in the earth, it becomes our indispensable duty to treat with such, in meekness and brotherly compassion, without unnecessary delay or improper exposure; according to the direction of our Lord to his church: "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathenman and a publican." Matt. xviii. 15–17.

This is the extent of the Society's censure against irreclaimable offenders, they are disowned as members of our religious community; which is recom-

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mended to be done in such a disposition of mind, as may convince them, that we sincerely desire their recovery and restoration, considering ourselves, lest we also be tempted. Gal. vi. 1.

For the more regular and effectual support of this order of the Society, beside the usual meetings for the purpose of Divine worship, others are instituted; such as, *First*, Preparative meetings, which are subordinate to the Monthly, and commonly consist of the members of a meeting for worship: *Second*, Monthly meetings, each of which commonly consists of several Preparative meetings, all subordinate to the Quarterly Meeting: *Third*, Quarterly meetings, each of which consists of several of the Monthly meetings; it and its branches being under the direction of the Yearly Meeting, which embracing the whole, its decisions are obligatory upon all.

These meetings have all distinct allotments of service; and as experience shows, that when this service is attended to in uprightness and dedication of heart, with a single eye to the honour of our Holy Head, and the help and edification of one another, in the love wherewith He has loved us, our assemblies are often favored with his aid and direction; Friends are affectionately desired and exhorted, to be diligent in the attendance of them;

and when met, humbly seek to be clothed with the spirit of wisdom and charity: this will divest the mind of a dependance on our own strength and abilities, endue us with patience and condescension toward each other; and being preserved in fellowship agreeably to our Lord's declaration, "One is your master, even Christ, and all ye are brethren," a qualification will be experienced in our several stations and movements, to build up one another in that faith, which works by love to the purifying of the heart.

So may we be living members of the Church-militant on earth; and inhabitants of that city which hath foundations, whose maker and builder the Lord is; knowing indeed with exceeding joy that great is He the Holy One of Israel in the midst of her.

RULES OF DISCIPLINE.

ACKNOWLEDGMENTS.

IT is the sense of this meeting, that offenders inclining to make acknowledgment of their offences, do prepare the same in writing, and if, on consulting the overseers or other judicious Friends, the purport appears suitable to the occasion, and the situation of the party will admit of it, he or she may present it to the meeting in person, and stay till it is read; when, after time given for a solid pause, the applicant should withdraw before that or any other business is proceeded upon. The meeting is then to consider the case, and when a conclusion is come to, appoint two or more Friends to inform the party thereof.—1743, 1806.

When a disowned person removes out of the verge of the meeting which disowned him or her, and applies thereto for reinstatement, acknowledging his or her error, and if by reason of the distance the applicant cannot be conveniently treated with in person, the said meeting may correspond with the Monthly Meeting within the compass of which he or she resides, and inquire into his or her

fitness for membership; and if satisfaction on that head is received, a certificate for such person, directed to the said Monthly Meeting, may be forthwith sent, acknowledging him or her as a member of our Society. — 1806.

As it may not always be necessary that papers of acknowledgment should contain a recital of the occasion of disownment as specified in the testimonies of denial, it is agreed that Monthly meetings be left to their discretion in this respect; and that neither testimonies of denial nor acknowledgments be read at the close of our public meetings for worship. — 1806.

If a Monthly and Quarterly Meeting unite in believing that the offering of a person who had been married to the husband of a deceased sister, (the husband being also deceased,) proceeds from a ground of sincerity and real religious concern, they are left at liberty to accept it. — 1810.

APPEALS.

IF any persons think themselves aggrieved by the judgment of a Monthly Meeting in his or her case, and a copy of the minute or testimony of such judgment having been delivered to them, which is always to be as soon after its issue as may be convenient, they may then notify the first

or second Monthly Meeting immediately succeeding, but no other, of their intention of appealing to the ensuing Quarterly Meeting: which notification, the Monthly Meeting should enter on its minutes, and appoint four or more Friends to attend the Quarterly Meeting with that, and copies of the minutes of the Monthly Meeting relative to the case, signed by the clerk, or if the appellant is a female, by the clerks of both meetings; which notification of the appeal, and the minute appointing the committee (or respondents) is, after the representatives have been called, then to be read. Whereupon the Quarterly Meeting is to appoint a solid, judicious committee, consisting of not less than eight, nor more than twelve Friends, who are to be taken either equally out of the Monthly Meetings, or in such proportion as the Quarterly Meeting may deem most equitable, but none out of the Monthly Meeting from whom the appeal comes. No member of a Monthly Meeting appealed against, nor any appellant is to be at liberty to take any part in nominating the committee of the Quarterly Meeting. After the nomination has taken place, the names of the proposed committee shall be read in the presence of the appellant, and the respondents appointed on behalf of the Monthly Meeting, and each party shall be allowed to object to any of the committee, not exceeding three respectively. The places of the Friends who have been thus objected to, shall be supplied by a fresh

nomination; which nomination shall be final. A time and place for their meeting shall now be fixed, of which due notice being given to the parties concerned, the appellant is to withdraw from the meeting. The committee when met, shall proceed upon the business referred to them, and the appellant shall be heard in support of the grounds of his or her dissatisfaction, and afterwards the respondents in reply, showing the reasons whereon the judgment of the Monthly Meeting was founded, until both parties have been fully and fairly heard: all this in the presence of each other. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, the committee should stop such proceeding, and require that the subject of the appeal be steadily kept to: and no member of a committee by which any appeal is heard, is to express in the presence of the parties, or either of them, any opinion on the subject or subjects at issue. The parties, after having been fully heard, shall withdraw, previously to the committee entering upon the consideration of the case. The committee then, carefully deliberating upon the business referred to them, are to confirm or reverse the judgment of the Monthly Meetings, as on an impartial, just sense shall appear to be right; and when they have agreed in a judgment on the case, a report in writing shall be prepared and signed as the report of the committee, by all those so uniting in judgment.

It is recommended that the purport of the written report of the committee, be simply the confirming or annulling of the decision of the Monthly Meeting; and the judgment expressed in such report being adopted by the Quarterly Meeting, a few Friends should be appointed to give early information thereof to the parties.

As it is possible there may be some who may make an appeal against the judgment of a Monthly Meeting without any just cause; if on an impartial investigation of the case, it shall be manifest to the committee of the Quarterly Meeting, that the appellant has really been guilty of a breach of our discipline, for which he or she has been regularly treated with and disowned, the said committee shall confirm the judgment of the Monthly Meeting.

If an appellant shall believe that he or she is aggrieved by the judgment of a Quarterly Meeting in his or her case, he or she may appeal from such judgment to the Yearly Meeting; in which case they shall give notice to the next Quarterly Meeting immediately succeeding, but no other, of their intention to apply to the ensuing Yearly Meeting for a further hearing; the said Quarterly Meeting, after recording such notification, is to appoint at least three Friends to attend the Yearly Meeting with copies of the records of both the Monthly and Quarterly Meetings in the case, signed by their clerks, and to act on behalf thereof. The Yearly Meeting having received notice of the appeal in

the reports of the Quarterly Meeting, is, upon such day as it shall judge suitable, then to take up the subject, whereof the appellant and the committee or respondents of the Quarterly Meeting, are to have due notice to attend accordingly.

The minutes of the Quarterly Meeting concerning the appeal, being read in the presence of both parties, the meeting is to appoint a committee of two Friends, taken out of each of the Quarters, (except the one from which the appeal is brought,) to hear and judge of the said appeal. No member of a Quarterly Meeting appealed against, nor any appellant, is to take any part in nominating the committee of the Yearly Meeting. After the nomination has been made, the names of the proposed committee shall be read in the presence of the appellant and respondents, and each party shall be allowed to object to any of the committee, not exceeding four respectively; the places of those thus objected to shall be supplied by a fresh nomination, which nomination shall be final. A time and place shall now be fixed for their meeting while the parties are present, after which the appellant is to withdraw from the meeting.

The committee and the parties being met, the appellant shall be heard in support of his or her objections, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard. If either of the parties concerned in an appeal, when stating

or replying to the case, shall digress into irrelevant matter, the committee should stop such proceeding, and require that the subject of the appeal be steadily kept to: and no member of a committee by which any appeal is heard, is to express in the presence of the parties, or either of them, any opinion on the subject or subjects at issue. The committee then, (the whole or not less than fifteen being present,) carefully deliberating upon the business referred to them, are to confirm or reverse the judgment of the Monthly and Quarterly Meeting, as on an impartial just sense shall appear to be right. And when they shall have agreed in a judgment on the case, a report in writing shall be prepared and signed by all those so uniting in judgment; which report being adopted by the Yearly Meeting, the parties are to be informed thereof by a few Friends deputed for that purpose.

If it should ever occur that a Monthly Meeting has real cause to believe that it is aggrieved by the decision of its respective Quarterly Meeting, it shall have the right of bringing through the Quarter, its situation to the Yearly Meeting, in order to its reconsideration and conclusion, under the same regulations as are provided in the cases of individuals. In this recognition of the established right of Monthly Meetings to appeal from the judgment and determination of Quarterly Meetings, it is fervently desired, that the peace and harmony of religious Society, as well as an adherence to our

Christian principles, may be carefully preserved: and that Monthly Meetings be exceedingly cautious and well assured of its necessity, before they proceed so far; clearly manifesting, that nothing short of their sincere belief of the obligation to support the cause and testimony of Truth, has led them to such a very serious movement.

In all cases of appeal, whether to a Quarterly or to the Yearly Meeting; if the appellant does not attend in person to prosecute the appeal agreeably to the foregoing rules and regulations, he or she shall lose the right of appeal; and the judgment of the Monthly Meeting is thereby confirmed: unless through sickness or some unavoidable cause, he or she is prevented from being present, of which the Quarterly or Yearly Meeting is to be fully satisfied, before it agrees to a postponement of the case.

When a Quarterly Meeting has become so reduced as to consist of only two Monthly Meetings, and an appeal is presented to its notice, it is to make a minute thereof, and appoint a few Friends to attend the Yearly Meeting with the minutes and proceedings in the case, and to give the necessary information to such committee as may be appointed by the Yearly Meeting, duly to consider and determine the same.—1834.

ARBITRATIONS.

IF occasions of differences arise between any of our members about their property, it is recommended that the parties proceed in the following manner. Let the party who thinks him or herself aggrieved, calmly and kindly request the other to comply with the demand; and, if this be disputed, the complainant, or if he or she lives at too great a distance, some Friend whom they may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fails of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage by bond, or other written instrument adapted to the occasion, to abide by their determination.—1719.

Should this proposal be acceded to, and arbitrators be accordingly chosen, they ought, as speedily as circumstances will admit, to appoint time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad till they have fully digested the subject, and come to a clear decision, which they should be careful to do within the time agreed on.

But, if either of the said parties shall refuse to submit the matter in dispute to arbitrators; or, when that is done, neglect to give his or her attendance when desired, without a sufficient reason being assigned; or not abide by their award when issued; in either of those cases, the offender should be complained of, through the overseers, to the Preparative Meeting, and if needful, to the Monthly Meeting of which he or she is a member; and if they cannot be brought to a due sense of their error, the said meeting should declare its disunion with them, unless such person make it evident, to the satisfaction of the said meeting, or to a committee thereof, that the award is erroneous or unjust. In which case, the matter in dispute may be referred either to the same, or other arbitrators, as the meeting shall judge best; and their award shall be final. After which, if either of the parties at variance prove so regardless of peace and unity as not to acquiesce in such corrected determination, the Monthly Meeting they belong to should proceed to issue a testimony against him or her so refusing.

Where arbitrators are at a loss for want of legal knowledge, it may be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to come at a proper judgment in the matter referred to them. That they may the better answer the end of their appointment, and be helpful in conciliating the minds

of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men, whose duty it is to judge righteously, fearing the Lord. They should, as much as may be, shun all previous information respecting the case; or, having heard anything on it, stand unbiassed thereby. — 1751.

They should reject no evidence nor witness proposed; nor receive any but in the presence of both parties; and in their award, they need not assign any reason for their determinations. — 1719.

And whereas there may be some circumstances even in disputed matters, wherein the foregoing wholesome method of proceeding cannot be complied with; such as, 1st. The party absconding, or leaving the country with design to defraud his or her creditors; or, 2d. That the going through the meetings, by the time it must necessarily take up, might be a manifest damage to the creditor or claimant, by other people's postponing him or her, as in cases of apparent danger of bankruptcy, or the party being overloaded with debts, and other creditors generally coming on; or, 3d. That there may be danger of future damage to such as submit thereto, as in the case of executors, administrators, or trustees; it may therefore be necessary, and it is advised, that the Monthly Meeting where such cases happen, do hold excused such as shall in the two first-mentioned circumstances in this paragraph appear to them to be really necessitated to proceed at law;

and in the latter case of executors, administrators, or trustees, where it shall appear to the meeting that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, that the parties on both sides do behave toward each other in brotherly love, decency, and moderation, without anger or animosity, which will be a becoming testimony even in courts, and show that nothing but the nature of the case, and our station in common with others, under the laws of the land, bring any of us there.—1719.

As it may sometimes occur that a member, either through a misunderstanding of the business or from an improper influence, may present a complaint against another member; the overseers, after fully hearing both parties, and being decidedly of opinion that the case does not require a reference, are to advise a speedy settlement thereof; which being ineffectual, and the complainant remaining dissatisfied therewith, he may have liberty to inform the Preparative Meeting where the other party is a member, without mentioning any name, that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a judicious committee to inquire into the propriety of the matter being left to arbitration; if they should judge that the complaint ought to be referred, they are to advise that it be submitted accordingly: if either party refuses to comply with

this advice, the Monthly Meeting of which he or she is a member, is, through its respective Preparative Meeting, to be informed thereof, to take up the case accordingly and endeavor to bring the business to a speedy issue, that our Christian testimony to peace and concord may be duly maintained: but if the committee of the Preparative Meeting, where the assistance has been requested, concur in judgment with the overseers, the complaint is to be dismissed.—1806.

It is desired that persons differing about worldly affairs do as little as may be engage Friends in the ministry as arbitrators in such cases.—1751.

BIRTHS AND BURIALS.

As those who attend burials may sometimes come from far, and be in need of bodily refreshment, it is earnestly advised that, when this is really necessary, it may be with exemplary moderation; and that Friends be careful in this and all other respects, to demean themselves with gravity and decency; remembering that such seasons, especially, ought never to be perverted into opportunities for intemperance or levity.—1719.

And it is desired that, where anything unbecoming appears, the offender may be tenderly admon-

ished, that so everything tending to lessen the solemnity of such occasions may be avoided.

It is recommended that one or more suitable Friends of each particular meeting be appointed by Monthly Meetings to attend at funerals, to see that good order is observed; and that the corpse be removed about an hour after the time set for meeting at the house. — 1729.

Advised that Friends be careful themselves, and discourage their children from attending the worship of those who are not in communion with us, and particularly at burials; seeing that, in so doing, there is danger either of balking their testimony for the Truth, to the wounding of their own minds, or giving unnecessary offence to their sober neighbors. — 1711.

It is the sense of this meeting, that meetings should not be appointed on account of the interment in our burial grounds, of persons who are not in membership with us; and that invitations to the burials of such who are not interred in our burial grounds, should not be made in our religious meetings. And also, that Friends be religiously guarded in publishing invitations to the burials of such not in membership with us, who are admitted to be interred in our grave-yards. — 1792.

In order that meetings may not be held at the interment of our deceased members, in a customary or formal way, it is advised, that the proposal for holding any such meeting be previously submitted

to the consideration of the elders and overseers, or other solid Friends, either of the meeting in the compass of which the deceased resided, or of that in which the interment is to take place, that the counsel or mind of Truth may be waited for and followed. — 1792.

To prevent the introduction of improper interments among us, it is recommended that two or more Friends be appointed to the care of our several burial grounds, by Preparative or Monthly meetings, as the case may require, and that no person who is not in membership be buried therein, without a permit in writing signed by one or two of those Friends; who should also take care, that our burial grounds be properly enclosed, and kept in decent order. — 1792.

It is further recommended, that at all interments, time be allowed for a solemn pause, both before and after the corpse is put into the ground.

It is the sense of this meeting, that no monuments either of wood or stone be affixed to graves in any of our burial grounds; and if any yet remain therein, that these be forthwith removed — so that no cause of uneasiness on this account may exist, or partiality be justly chargeable upon us. — 1706, 1733.

Friends are advised against imitating the vain custom of wearing or giving mourning habits, and all extravagant expenses about the interment of the dead.

As great inconvenience may arise from the want of due attention to keeping a regular record of births and deaths, it is earnestly enjoined on each Monthly Meeting, that they appoint a careful Friend, whose duty it shall be, in a book provided for the purpose, at the Monthly Meeting's expense, to keep a record of all births and deaths of members, that shall occur within their respective limits, and which shall be offered to him for that purpose; and in order to engage the attention of Monthly meetings more closely to this subject, it is further enjoined, that an explicit answer be annually given by Monthly to Quarterly meetings, and through them to the Yearly Meeting, to the query, Whether due care is taken to keep a regular record of births and deaths?—1757, 1806.

The form of the Record

BIRTHS.

Names of the Children.	When born.	Names of the Parents.	Their residence.	Occasional Notes.

BURIALS.

Names of the deceased.	When deceased.	Age.	Where buried.	Late residence.	Occasional Notes.

BOOKS.

AS the Meeting for Sufferings are to take the oversight of all writings proposed to be printed, which relate to our religious principles or testimonies; our members who may have any such publications in view, are to lay them before the said meeting, for its advice and concurrence. And it is the sense of this meeting, that if any one shall print or publish any writing, against the advice of the said Meeting for Sufferings, or which tends to excite disunity and discord among us, or any writing which the Meeting for Sufferings shall judge derogatory to our Christian principles and profession; such persons should be complained of to the Preparative, and thence to the Monthly Meeting they belong to; and if they are not convinced of the impropriety of their conduct, so as to condemn the same to the satisfaction of the meeting, they should be testified against, as opposed to the peace and good order of the Society.—1771.

But if any Monthly Meeting, when a complaint is thus regularly made, neglects or refuses to administer the Discipline as herein directed, the Meeting for Sufferings is then to spread the case before the respective Quarterly Meeting, that the said Monthly Meeting may be proceeded with, as in the wisdom of Truth shall appear just and requisite.—1834.

If any member of our religious Society shall be engaged in printing, selling, or distributing books or papers, which tend to the denial or laying waste a belief in the divinity, mediation and atonement of our Lord and Saviour Jesus Christ — the immediate influence of the Holy Spirit, or the authenticity and divine inspiration of the Holy Scriptures, they are to be dealt with as for any other breach of our Discipline; and if they are not brought to a sense of their misconduct, so as to condemn the same to the satisfaction of the Monthly Meeting, they should be disowned. — 1834.

This meeting doth earnestly exhort all parents, heads of families, and guardians of minors, that they prevent, as much as in them lies, their children, and others under their care and tuition, from having or reading books and papers tending to prejudice the profession of the Christian religion, to create the least doubt concerning the authenticity and divine inspiration of the Holy Scriptures, or of those saving truths declared in them; lest their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils. And it is earnestly recommended to every member of our religious Society, that they discourage and suppress the reading of plays, romances, novels, or other pernicious books; and printers and booksellers in profession with us, are cautioned against printing, selling or lending such books; as it is a practice so inconsistent with the

purity of the Christian religion. And Friends are desired to be careful in the choice of all books in which their children and families read, seeing there are many under the specious titles of promoting religion and morality, which contain sentiments repugnant to the truth in Christ Jesus. — 1764.

CERTIFICATES.

IT is recommended to the Quarterly and Monthly meetings, to take care that all certificates or minutes which may be given to any travelling Friend, be recorded, and upon the return of such Friend, seasonably delivered back to the meeting; and that all certificates of removal brought by any Friend intending to reside amongst us, shall be lodged in the Monthly Meeting where the same is accepted; and also, that every meeting do keep a copy or record of all certificates which they give out. — 1718.

All certificates of removal prepared for women Friends, after being considered in their Monthly Meeting, are to be sent to the men's, and if there approved, signed by the clerks of both. If they are directed to any place beyond the limits of the respective Quarterly Meeting, they are to be signed by the clerks and one of the correspondents. If

the certificate is for a man only, it is to be signed by the clerk of the men's meeting, and one of the correspondents. And all other certificates or minutes given forth for Friends, which are to go beyond the Quarterly Meeting, are to be signed in like manner. — 1723, 1828, 1834.

Friends are advised to be very cautious in changing their places of residence: it having been observed that the dissolving of old, and the forming of new connections, have in many instances been attended with effects prejudicial to a growth in the Truth and the service thereof, both in the heads and younger branches of families. We therefore recommend to all, that on these occasions a strict attention be paid to the pointings of Divine Wisdom; and that before any determine to change their places of abode, they consult with their experienced fellow-members. — 1719, 1769.

It is the judgment of this meeting, that when a certificate of removal from one Monthly Meeting to another is received, the person or persons recommended shall be deemed members of the meeting they remove to. But if any such person shall fall into circumstances requiring pecuniary relief, within one year after the receipt of such certificate, the meeting removed to ought to assist them, giving speedy notice thereof to the other. Whereupon that meeting should immediately take care of them, and repay the charge which has been or may be incurred on that account. And if the meeting from

which such persons removed (on consulting with that within which they are) shall desire them to return, he or she ought to comply as soon as they are of ability so to do; and the Friends where they reside should yield them such advice and assistance as the case may require. If any such persons on being so required shall refuse to comply, the said Monthly Meeting may deal with them as opposed to the order of the Society, and if they cannot be prevailed with to submit, issue a testimony of denial against them. — 1792.

The above rule enjoining the return of members to the meetings they have removed from, is, however, not designed to extend to the wife of a person who is not in membership with us, or to such of their minor children as are members; but if such should need relief, within one year as aforesaid, they should be assisted, in the manner recommended, by the meeting they removed from. — 1796.

If any Friend be reduced in his or her circumstances by fire, or other sudden unavoidable losses, though it may be within one year after their removal as aforesaid, they should be kindly assisted and relieved by the meeting where such persons reside, and considered members thereof. — 1792.

All Friends removing out of the limits of their Monthly meetings, whether for continuance, or for a considerable length of time, are advised to apply to their respective meetings for certificates, directed to those within which they propose to sojourn or

settle. But if any, not duly attentive to this advice, shall remove without so applying, the Monthly meetings of which they are members, after the usual inquiry made, and no obstruction appearing, should send certificates for them to the Monthly meetings within which they are removed, and that without improper delay ; but if their conduct requires their being dealt with, and the distance is such as to be inconvenient for the meeting they have removed from, the Monthly Meeting within which they are should be requested to treat with him or her thereon, and report the effect of its care. On which, if it proves satisfactory, a certificate of recommendation or removal may be ordered ; but if otherwise, and a testimony of disunion is issued, the meeting within which he or she resides should be furnished with a copy thereof, to be delivered to the party, with information of their right of appeal.—1806.

Where apprentices or persons under age are under a necessity of going from one place to another, their parents or guardians, masters or mistresses, should apply for certificates for them, recommending them to the care and oversight of the Monthly meetings whereto they remove.—1744, 1783.

If any person appearing as a Friend, come within the compass of a Monthly Meeting, not being recommended by certificate, and be of disorderly conduct, the overseers, or other concerned Friends, should inquire whether or not he or she is a member of our Society ; and, if they prove so to be, admonish

them, or, if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting; which should thereupon inform the Monthly Meeting of which he or she is a member, of the circumstance, and take the direction of said meeting, for dealing further with them, according to our rules in cases of that nature.

It is recommended that Monthly meetings, as way may open, appoint two or more Friends to visit such, who come recommended by certificate to settle amongst them.

Monthly meetings are advised to take due care, that certificates of removal be seasonably forwarded by suitable conveyances, to the Monthly meetings to which they are directed — they being the exclusive property of such meetings. — 1800.

When a Monthly Meeting is engaged to prepare a certificate on account of the removal of any Friend, to reside within the limits of another Monthly Meeting, careful inquiry should be made by a committee appointed for the purpose, respecting the settlement of his or her affairs, and also if single, concerning their situation in relation to marriage engagements; and if a satisfactory clearness is so far ascertained, that the circumstances of the party do not form any impediment to the granting a certificate, it should state, that, on inquiry, no obstruction appeared to the recommending him or her to the Christian care of the meeting, within whose limits they are removed. — 1818, 1834.

When a certificate of removal, addressed to a Monthly Meeting, is produced therein, and it is known that the person or persons recommended reside within the limits thereof, the certificate should be considered as accepted, and the parties members of that meeting; subject however to the rule as it relates to pecuniary relief within one year thereafter. But if it should appear that the conduct of them, or any of them, requires their being dealt with, the certificate should be returned to the meeting which granted it.—1816, 1834.

CIVIL GOVERNMENT.

LIBERTY of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us to maintain it inviolably among ourselves: and therefore advise and exhort all in profession with us, to decline the acceptance of any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or think themselves to be, under the necessity of exacting of their brethren any compliances, against which we are conscientiously scrupulous. And if any persons in membership with us, notwithstanding this advice, shall persist in a conduct

so reverse to our principles and religious liberty, it is the sense of this meeting that they be treated with, as in other cases of offence; and if they are not brought to see and acknowledge their error, that the Monthly meetings to which they belong, should proceed to testify our disunity with them.—1710, 1762.

It is also the sense and judgment of this meeting, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren to such offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings on account of their conscientious scruples.—1762. See *Oaths*.

Believing that we are called to show forth to the world in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not, will proceed till it attains its completion in the earth, when, according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more." Influenced by these principles, we cannot consistently join with such as form combinations of a hostile nature against any; especially in opposition to those placed in sovereign or subordinate authority: nor can we unite with or encourage such as revile or asperse them.—1762. See *Oaths*.

CONDUCT AND CONVERSATION.

WHATEVER exercises we may meet with on account of a faithful testimony to the Truth, in all godliness of conversation, and to the end that we may not faint in our minds, let us consider the Captain of our salvation, who endured the contradiction of sinners, bearing his cross and despising the shame, and is now set down on the right hand of God, where He continually maketh intercession for us — that following him, and under his banner fighting the good fight of faith, we may finally obtain the crown of righteousness which fadeth not away. — 1694.

It is directed that if there should be any in membership with us, who are guilty of lying, swearing, cursing; men and women unlawfully or in an unseemly manner keeping company with each other, or any other scandalous practice, that they be speedily dealt with: and where any are guilty of any gross or notorious crime, or such other disorderly or indecent practices as shall occasion public scandal; they should also, if practicable, be dealt with without delay, by the overseers or other concerned Friends; and if they are brought to a sense thereof, such offenders ought without improper delay, to remove the scandal, and as much as in them lies clear our holy profession therefrom, by acknowl-

edging the offence, and condemning the same in writing under their hand, to the satisfaction of the Monthly Meeting whereto they belong. And where any such offender does not so acknowledge and condemn the fault, or has gone off to parts so remote or unknown, as to render it very difficult or impracticable for the overseers to treat with him or her; the case should be early represented to the Monthly Meeting, that diligent care and exertion may be used to manifest our entire disapprobation of all such disgraceful conduct; and whenever it shall appear seasonable, that a testimony be issued for the clearing our religious Society from the reproach thereof.—1719, 1834.

If any in membership with us do countenance or promote any noisy gatherings or tumults, they should be speedily dealt with as disorderly persons; and if they are not brought to a due sense of their error, disowned.—1726. See *Spirituous Liquors.*

If any belonging to our Society shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or shall deny the divinity, mediation or atonement of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity and divine inspiration of the Holy Scriptures; or print, publish, or spread any work tending to lay waste a belief in these important Christian principles; as it is manifest they are not one in faith with us, the Monthly Meeting where the party belongs, should extend due care

for the convincement of his or her understanding and right restoration; but if this be without effect, it should issue a testimony against them.—1806, 1834.

By the propitiatory sacrifice of Christ without us, He hath reconciled us to God, even while we are enemies; that is, He offers reconciliation unto us, and puts us into a capacity of being reconciled; and we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed: and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.—1834.

It is the earnest concern of this meeting, that in all our dealings and transactions among men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose on each other, or on others; and it is desired that Monthly meetings may be careful to extend suitable admonition against a spirit of covetousness; and where there is any deviation from strict justice in any of our members, that they be dealt with as for any other breach of our Discipline.—1778, 1834.

Frequent waiting in stillness on the Lord for the renewal of strength, keeps the mind at home in its

proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind, by long and frequent conversation on temporal matters, especially by interesting ourselves unnecessarily in them; for there is a leaven in that propensity, which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations towards the Fountain of eternal life.—1796.

CONVINCED PERSONS.

IT is concluded that the following order be observed respecting persons who apply for admittance into membership, and request to come under the care of Friends.—That they apply to the overseers or elders, who, when they are easy so to do, are to lay it before the Preparative Meeting; and after that meeting is fully satisfied, by paying a solid visit, or otherwise, they are to lay the case before the Monthly Meeting; which meeting shall appoint some suitable Friends to inquire into the person's life and conversation, and also to take a solid opportunity of conference with the party, in order the better to understand whether his or her motives for such request be sincere, and on the ground of true convincement of our religious prin-

ciples, doctrines and testimonies; and make report of their sense of the person's state of mind; on which, if the meeting is satisfied of his or her fitness for membership, a minute should be made, signifying the acceptance of such into membership, and appointing a Friend or two to acquaint the person thereof, requesting his or her attendance at the next Monthly Meeting.—1796, 1834.

But in all such cases, Friends are exhorted to attend carefully to the advice of the Apostle, "Lay hands suddenly on no man:" the neglect of such caution having often been injurious both to the individuals and to the Society,—to them, by settling them in a false rest; and to the Society, by adding to its numbers, without increasing its joy.—1806.

Wherefore we desire, that on every application of persons to be received into membership with us, Monthly meetings may be deep and weighty in their deliberations and result; and when united in believing that the applicants are clearly convinced of our religious principles, and in a good degree subject to the Divine Witness in their own hearts, manifested by a circumspect life and conduct; said meetings are at liberty to receive such into membership, without respect to nation or color.—1796.

DAYS AND TIMES.

ADVISED that Friends be exemplary in keeping to our ancient testimony against the superstitious observation of days; and to the simplicity of Truth in calling the days and months by Scripture names, and not by those of the heathen. 1691, 1697.

Some reasons for not observing fasts and feast-days and times, and other human injunctions and institutions relative to the worship of God:

Ever since we were a people we have had a testimony against formal worship; being convinced by the precepts of our Lord Jesus Christ, the testimonies of his Apostles, and our own experience, that the worship and prayers which God accepts, are such only as are produced by the influence and assistance of his Holy Spirit; we cannot therefore consistently unite with any in the observation of public fasts, feasts, and what they term holy days; or such injunctions and forms as are devised in man's will for divine worship. The dispensation to which outward observations were peculiar, having long since given place to the spiritual dispensation of the Gospel, we believe the fast we are now called to, is not the bowing of the head like a bulrush for a day, but an universal and continual fasting and refraining from everything which has a

tendency to defile the soul, and unfit it for becoming the temple of the Holy Ghost, according to the injunctions of Christ to his primitive disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix. 23.—"Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36. That the primitive believers saw an end to these shadows of good things, by coming to Him in whom all figures and shadows end, is evident by the words of the Apostle Paul; "For Christ," said he, "is the end of the law for righteousness to every one that believeth." Rom. x. 4.—"But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises." Heb. viii. 6. And the same Apostle thus expostulated with some, who it appears had fallen from the true faith in these respects: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Gal. iv. 9–11.—1759.

As we do not find any ground in Scripture for it, we cannot be so superstitious as to believe, that either the Jewish sabbath now continues, or that

the first day of the week is the anti-type thereof, or the true Christian sabbath; which we believe has a more spiritual sense and signification; and therefore we know no moral obligation by the fourth command or elsewhere, to keep the first day of the week more than any other, or that there is any holiness inherent in it. But as we believe the Apostles and primitive Christians did meet on this day to worship God, so we, following their example, do the like, and forbear working or engaging in our worldly affairs upon that day. Works of charity or Christian benevolence, such as visiting and administering to the sick and afflicted; or occasions of unavoidable necessity may sometimes interfere with, or occasion a deviation from the strict adherence to the uses and services to which this day is specially appropriated; yet it is our continued concern affectionately to recommend to all our members, that, abstaining from bodily labor on that day, they observe and regard it as a day which by the generality of Christians is peculiarly set apart for religious retirement, and the performance of public worship to Almighty God. — 1834.

Being well assured that the edifying practice of frequently collecting our children and families, in order for religious retirement, would be promotive of essential benefit, Friends are exhorted to seek after a right qualification, under which they may be enabled to maintain it, especially in the afternoon of the first day of the week, in such places

where meetings for public worship are not held at that time; the due discharge of which duty, and solidly reading the Holy Scriptures and other religious books, with a steady, watchful care over our young people, to discourage their visiting and rambling about on that day, and mixing with unprofitable company at this and at other times, would, under the Divine blessing, be a means of their preservation out of many ensnaring temptations, to which they are liable.—1834.

DEFAMATION AND DETRACTION.

FRIENDS everywhere are exhorted to maintain a strict watch over themselves and each other, against the subtle and mischievous spirit of tale-bearing and detraction—the manifest tendency of which is to lay waste the unity of the Body, by sowing the seeds of disesteem, strife, and discord among brethren and neighbors; as well as to unfit those who either propagate or listen to evil reports, for being of that service to the persons reflected upon, which they might be, if the order prescribed by our blessed Lord to his church was strictly observed; viz., "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then

take with thee one or two more, that, in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii. 15–17. — 1719, 1806.

It is therefore advised, that in whomsoever this weakness appears, it may be immediately checked; and, if any one gives way to it, to the obvious injury of another's reputation or interest, let him or her be faithfully admonished; and if they cannot be prevailed with to make such acknowledgment of their error, as shall be satisfactory to the Monthly Meeting, they are to be further dealt with; when, if this produce not the desired effect, they should be testified against. — 1806, 1834.

If any member who offends in this respect, shelters him or herself under a pretence, that they say no more than they have heard from others, yet will not discover who they are — such reporters or talebearers should in like manner be dealt with, and testified against as being themselves the authors. 1806.

DISCIPLINE, AND MEETINGS FOR DISCIPLINE.

THE institution of our meetings for Discipline, having on experience been found very beneficial, it is earnestly recommended they be maintained in the authority wherein they were established: it being evident, where any have been negligent in attending them, or opposed to their usefulness, that carnality and spiritual death have been the consequence.—1701.

The connection and subordination of our meetings for Discipline are thus: Preparative meetings are accountable to the Monthly; Monthly to the Quarterly; and the Quarterly to the Yearly Meeting. So that if the Yearly Meeting be at any time dissatisfied with the proceedings of any inferior meeting; or a Quarterly Meeting with the proceedings of either of its Monthly meetings; or a Monthly Meeting with the proceedings of either of its Preparative meetings — such meeting or meetings are with readiness and meekness to render an account thereof when required, and submit to the judgment and decision of its respective superior meeting.—1719, 1834. See *Appeals*.

No Quarterly Meeting shall be set up or instituted, without the consent and approbation of the Yearly Meeting—no Monthly Meeting, without the con-

sent and approbation of the Quarterly Meeting — no Preparative Meeting for business, nor meeting for worship, until united with by the Monthly Meeting; after which the consent and approbation of the Quarterly Meeting is also to be obtained. — 1719, 1834.

If at any time the Yearly Meeting shall judge it right and expedient to lay down or dissolve any of its Quarterly meetings, and join the Monthly and other meetings thereof to another Quarterly Meeting, the said meetings are with readiness to submit to such decision and junction. — 1834.

And if any Quarterly Meeting shall, upon deliberate consideration, judge it is right and expedient to lay down or dissolve any of the Monthly or Preparative meetings belonging thereto, and join the members thereof to another of its Monthly or Preparative meetings, it is authorized so to do, and the members of those dissolved meetings are to be accepted and recognized as under the care of the said meetings to which they are joined. — 1834.

And if any Monthly Meeting should, upon deliberate weighty consideration, conclude that any of the Preparative meetings belonging thereto had better be dissolved, and the members joined to another Preparative Meeting within its limits, or that any of its meetings for worship should be laid down or discontinued, it has the right to state its sense and judgment to the Quarterly Meeting, and when the concurrence thereof is obtained, the proposed

dissolution, junction, and discontinuance is to take effect. — 1834.

Wheresoever it appears that Monthly meetings, through the smallness of their numbers, or the want of sufficient qualification for the due maintenance of the Discipline, are under difficulty in fulfilling the various obligations devolved upon them, it is recommended that they claim the sympathy and brotherly care of their respective Quarterly meetings, which should appoint committees to be so incorporated with Monthly meetings, as to render the needful assistance in transacting their business, and in treating with offenders in order to their right restoration; or where the labor is ineffectual, that judgment may be placed upon them in the authority of Truth. This extension of aid to continue until the Quarterly Meeting shall judge that a different arrangement is requisite. —1828.

The necessity of continually maintaining the connection and due subordination of meetings, having always with much solicitude and care been enjoined as indispensably obligatory upon all our members in their several places and stations; it is therefore the concern of this meeting renewedly to declare, that it is repugnant to the harmony and subversive of the order of our religious Society, for any Preparative or Monthly Meeting to assume any right or to attempt to dissolve its connection with its respective Monthly or Quarterly Meeting to which it has regularly belonged. No Preparative

Meeting can therefore transfer its subjection or join itself to any other Monthly Meeting, nor any Monthly Meeting to any other Quarterly Meeting, than those of which they are a constituent part: but if at any time it should be evident, that it would be more convenient, or tend to the promotion of the cause of Truth, for the members of any Preparative Meeting to become a branch of any other Monthly Meeting; or a Monthly Meeting to be placed under the care and jurisdiction of a different Quarterly Meeting than the one they belong to; the said Preparative or Monthly Meeting so situated, is to make application to, and by minute of the Monthly Meeting, clearly represent the case to its respective Quarterly Meeting, and if there approved, the said Preparative Meeting may be transferred to such Monthly Meeting as may be designated, within the limits of the said Quarter; but if the proposal of either a Preparative or Monthly Meeting extends to, and is comprehended within the limits of a different Quarterly Meeting, the Quarterly Meeting where those subordinate meetings belong, after carefully considering the said application, and concurring therewith, is to consult the Quarterly Meeting proposed to be united to, and when it is there also approved, the contemplated change and junction may be finally settled.—1834.

No Meeting for worship, intended to consist of Friends belonging to two or more Monthly meetings, shall be set up, until the proposal be offered

to and approved by both those Monthly meetings, and the consent of their respective Quarterly Meeting or meetings be obtained: when the meeting proposed is opened, it should be attended by a few solid Friends, deputed by each of the said Monthly meetings. And if at any time it is thought expedient, that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly meetings should be, in like manner, applied for and obtained; and the said Preparative Meeting should be annexed to either one or the other of those Monthly meetings, as may be most likely to conduce to the benefit of the individuals who compose it, and the advantage of society.—1806.

It is directed, that a book be provided by every Monthly and Quarterly Meeting, and fair minutes be kept therein, of all matters which shall come before and be determined by them. Monthly meetings, particularly, are advised to attend to and finish all such business with care and dispatch, that it may at no time suffer by improper delay. And, if any case under consideration proves too weighty or difficult for them to determine, they should apply to their respective Quarterly meetings for assistance; or if the circumstances are such as to require it, refer it thereto by minute.—1719.

It is the sense of this Meeting, as a general rule in all cases, that where any Monthly or Quarterly Meeting has occasion for, and requests copies of any

of the papers, minutes or records of another Monthly or Quarterly Meeting, the same may accordingly be granted. — 1705, 1719.

Where any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, it is agreed, that if the parties, or either of them, think that copies of such entries may be useful and necessary for them, and request the same, such Monthly and Quarterly meetings shall have a discretional power to give or refuse such copies, according to the circumstances and motives attending. — 1710.

It is agreed that at least two men and two women Friends be appointed in each of their respective Monthly meetings, as representatives to attend the service of the Quarterly Meeting, with such reports in writing, signed by their clerks, as may be given them in charge: also, that each Quarterly Meeting appoint a suitable number of judicious Friends as its representatives, which are not to amount to more than would be in the proportion of three of each sex to each Monthly Meeting; to attend the Yearly Meeting with the reports and such other written documents as may be specially confided to their care. — 1719, 1834.

It is earnestly advised and desired, that all Friends who submit to these, or any other services of Society, may be punctual in their attendance thereon; or, if prevented by sickness, or any other unavoidable occurrence, that they be careful to send

information thereof; also, that those who are under appointments to meetings, do not withdraw therefrom before the conclusion, without obtaining the meeting's consent.—1719.

When proposals of marriage are made, if any near relations of the parties (who are not in membership) are permitted to be present, they should withdraw before the meeting proceeds to any other business.—1755.

If a member under dealing removes into the compass of another Monthly Meeting; or, if previous to or after such removal, the conduct of him or her has been such as to require their being dealt with—and their residence be at so great a distance as to render it inconvenient for the Monthly Meeting to which they belong, it should by minute request that into which they are removed, to treat with them according to our rules, and to report the effect of its care; when, if it is satisfactory, the party should be recommended by certificate; or if otherwise, and a testimony of denial is issued, a copy thereof should be sent to the Monthly Meeting within the limits of which he or she resides, and that meeting is to appoint two or more Friends to give them a copy of the said testimony, and inform them of their right of appeal.—1806.

If the individual is a female, the women's Monthly Meeting is by minute to transmit to the Monthly Meeting of women Friends within the limits of which the person resides, clear informa-

tion of the state of the case, and request its care in dealing with her on their behalf; and when the Monthly Meeting removed from, has received a report of the effect of this labor, they are then to give due information thereof to their respective men's Monthly Meeting, in order that the business may be finished as before directed. — 1834.

After a charge against a member is, by the Preparative Meeting, concluded to be taken to the Monthly Meeting, he or she should not be permitted to sit in any of our meetings for Discipline, till the case is issued to the satisfaction of the Monthly Meeting. — 1834.

In all cases thus introduced from the Preparative to the Monthly Meeting, a committee should be appointed to deal with the offender, in order to the convincement of his or her understanding and right restoration; and if, in the prosecution of the service, it should come to the knowledge of the committee, that there has been any other violation of our testimony and Discipline than is stated in the minute of the Preparative Meeting, they should treat with the individual thereon, and make report accordingly to the next succeeding Monthly Meeting, and of the effect of their labor: their report, or the substance of it, is then to be entered upon the minutes, and if a ground of hope is furnished that further dealing may be beneficial, the case should be continued; but whenever the meeting, after deliberate, weighty consideration, is satisfied

that a continued extension of care and labor would be unavailing, and that the due maintenance of the Discipline requires the case to be issued, the committee, or such other Friends as may be judged proper, are to be appointed to prepare a testimony of disownment, to be produced at the next Monthly Meeting for approbation; and that the necessary care be taken for delivering the party a copy of the said minute or testimony of disunion, within formation of his or her right of appeal. — 1834.

It is advised, that where any transgress the rules of our Discipline, they may, without partiality, be admonished and sought in the spirit of love and divine charity, so that it may be seen by all, that the restoring spirit of meekness and Christian love abounds, before church censure takes place, and that a Gospel spirit is the spring and motive to all our performances, as well in Discipline as in worship. — 1746 to 1770. And in all cases when a minute or testimony of disunion against a member has been produced and approved in a Monthly Meeting, endeavors should be used that the individual be furnished with a copy thereof, and with notification of his or her right of appeal. — 1834.

It is earnestly recommended, that in conducting the affairs of the church, we ever bear in mind, that as it is the Lord's work, Friends should humbly and reverently endeavor to manage them in the peaceable spirit and wisdom of Jesus, with decency, forbearance, and love to each other.

As to the rights of children, whose parents have been married contrary to the rules of our Discipline; it is agreed that where either of those parents remain out of membership, their children should not be esteemed members, till application for their admission is made either by themselves, or by their parent, parents or guardians on their behalf, and the Monthly Meeting applied to, on a solid consideration of the case, is easy to admit them, or any of them.—1762, 1782.

All children born of parents who have been married according to our rules, and only one of them afterwards disowned; and such children as are born after their parents have both become members, and only one of them subsequently disowned, are to be considered as in membership with us; but where persons who have accomplished their marriage in our meetings have both become disowned, their offspring, born after this event, are not to be considered as having a right among us, unless those parents shall have become reinstated, and both be in membership at the time of the birth of any such child: but if application is made for the admission of any of their children, the Monthly Meeting, on solid consideration of the case, feeling easy therewith, is at liberty to admit them, or any of them. 1762, 1806, 1834.

If any member of our religious Society shall apply to those called jugglers or fortune-tellers, or those who by color of any art or skill whatsoever,

pretend to a knowledge of future events, hidden transactions, or where things lost or stolen may be found; or if any of our members shall use, or pretend to such art or skill, it is advised that they be speedily dealt with; and if they do not manifest a due sense of their evil conduct, and condemn the same, that they be testified against.—1723.

It appearing by the minutes of the Meeting for Sufferings, that on inspection of some of the accounts of sufferings sent up by the Quarterly meetings, considerable difficulty has been occasioned by those accounts not expressing, with sufficient clearness, what the sufferings mentioned were for: it is now desired, that the Monthly and Quarterly meetings may in future leave out of their reports, any instances which do not appear to be clearly consistent with the sense of this Yearly Meeting; and that they continue to collect and send up their accounts of sufferings annually as heretofore directed.—1784.

A committee should be annually appointed in each of our Quarterly and Monthly meetings, for the nomination of clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services.—1796.

The love, power, and peaceable spirit of the Lord Jesus Christ, being the alone true authority of all our meetings, it is the fervent concern of this meeting, that they may be held under the sense and influence of that holy unction. We affectionately recommend, that in making appointments in meet-

ings for Discipline, care may be taken to judge of the qualifications of those who are employed in the church.

The more we experience a preparation of heart for the exercise of our respective gifts, the more amply shall we evince the expression of the tongue to be seasoned with that living virtue and divine power, which proceeds from our Holy Head; and thus in conducting the important concerns of Society, we shall be enabled to example the beloved youth in a manner which will demonstrate to them, that neither tradition nor a mere outward education, can fitly prepare them for successors in the church of Christ.

In some places there may have been a want of care, rightly to distinguish and seasonably to bring into action, the talents bestowed upon some in the early stage of life; but we believe, that many who were evidently under the forming hand, have been suddenly laid hold of, and introduced into service, before that preparation of heart hath been sufficiently experienced, which leads to a reliance upon Divine direction, and redeems from a confidence in the natural understanding: it is therefore desired, that by a just discrimination of times and seasons, and of the qualifications bestowed, every gift may be rightly exercised, and a succession of useful members preserved in every rank in the church.

We are concerned that the management of our Christian Discipline be not committed to hands

unclean; particularly of such who allow or connive at undue liberties in their own children or families. "If a man," said the Apostle, "know not how to rule his own house, how shall he take care of the church of God?"—1795.

Dear Friends, be patient in the exercise of your gifts and services, and take no offence at any time, because what seems to be clear to you is not presently received by others; let all things in the church be propounded with an awful reverence of Him that is the head and life of it; who said, "Where two or three are gathered together in my name, there am I in the midst of them." Therefore, let all beware of their own spirits and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are, if we keep upon the foundation that God hath laid; and such He will build up, and teach how to build up one another in Him. And as every member must feel life in himself, and all from one Head, this life will not hurt itself in any, but be tender of itself in all; for by this one life of the Word, ye were begotten, and by it ye are nourished and made to grow into your several services in the church of God. It is no man's learning, nor artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence nor natural wisdom, that makes him fit for government in the church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his

gifts pass through the fire of God's altar, a sacrifice to His praise and honor, that so self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him.

As the use and design of Preparative meetings is in general to digest and prepare business as occasion may require, which may be proper to be laid before the Monthly Meeting, Friends should be careful therein, not to occasion unnecessary delays, or undertake to decide on any business which claims attention and care in Monthly meetings. When cases are agreed to be carried forward, they should be entered in writing, and some suitable Friend or Friends named to produce them to the Monthly meetings; and such notes thereof should be carefully preserved by clerks of Preparative meetings, as to said meetings may appear useful and right. But no Preparative Meeting shall take cognizance of proposals of marriage, this being exclusively the business of Monthly meetings.—1796.

DONATIONS, BEQUESTS, &c.

EXECUTORS and trustees concerned in wills and settlements, are advised to a faithful and punctual discharge of their respective trusts, according to the intent of the donors and testators; and both they and the meetings concerned in any

charitable gifts, legacies, or bequests, to take special care that these be not perverted or appropriated to any other uses than such as the donors or testators have directed and enjoined by legal settlement, will, or testament.—1715, 1796.

FAMILY VISITS.

AS the visiting of Friends in their families in the openings of heavenly wisdom, is a service which hath often been blessed to the minds of the visitors and visited, this meeting hath, from time to time, recommended it to the solid attention of Quarterly and Monthly meetings: and it is desired, that concerns of this nature may be tenderly cherished, and those who are rightly exercised therein, encouraged to move forward in due season, and in an humble dependence on the Shepherd of Israel, who not only puts his own forth, but goes before and rewards all who are faithful to his appointments, with the enriching reward of sweet comfort and solid peace.—1737, 1806.

If the concern of a Friend to visit the families of a Monthly Meeting of which he or she is not a member, be laid before and approved by the Monthly Meeting where he or she belongs, and a certificate or minute thereof be granted, he or she, previously to engaging in the visit, is to spread the

concern before the Monthly Meeting whose families are proposed to be visited; and when the concurrence thereof is also obtained, the necessary care should be extended to aid him or her in the performance thereof. This regulation is also to extend to such Friends, as may come from other parts on religious visits, to meetings within the limits of this Yearly Meeting.—1834.

GAMING AND DIVERSIONS.

As our time passeth swiftly away, and our delight ought to be in the law of the Lord, it is advised that a watchful care be exercised over our youth and others, to prevent their going to stage-plays, horse-races, music, dancing, or any such vain sports and pastimes; and being concerned in lotteries, wagering, or other species of gaming.

And if any of our members fall into either of these practices, and are not prevailed with by private labor to decline them, the Monthly meetings to which the offenders belong should be informed thereof, and, if they be not reclaimed by further labor, so as to condemn their misconduct to the satisfaction of the meeting, it should proceed to testify our disunity with them.—1716 to 1773.

HIRELING MINISTRY.

LET us keep in remembrance, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all true Gospel ministry supplied; that this pure and powerful influence, in vessels sanctified and prepared by the Divine hand, is the essential qualification to that work; and that as the gift is divine, the service is freely and faithfully to be discharged, without any view to reward from man.

It is directed, that where any of our members are so regardless of this testimony, as to contribute to the support or encouragement of a hireling ministry, that they be tenderly labored with to convince them of their error; and if this prove ineffectual, the Monthly meetings to which they belong should proceed to declare our disunity with them; such conduct being opposed to our testimony for the free ministry of the Gospel, which is "without money and without price."—1757.

LAW.

IT is desired, that no debtors may shelter themselves under such of our rules, as are designed to guard us against an unkind treatment of each other, unjustly hoping to be thereby put out of the reach of the civil authority.—1701.

It is the sense of this meeting, that if any member thereof, disregarding the Gospel order prescribed by our Discipline, shall arrest or sue at law another member, (not being under such a necessity so to do, as may satisfy the overseers or other solid and judicious Friends of the meeting to which the latter belongs,) he or she in so doing, doth depart from the peaceable principle we make profession of; and if, on being treated with by the Monthly Meeting to which they belong, they cannot be prevailed with to withdraw the suit and pay the costs thereof, they should be disowned.—1710, 1719.

LOVE AND UNITY.

OUR Lord Jesus Christ graciously instructed his followers in the necessity of a strict adherence to his sacred precepts, that growing up into Him in all things, which is the Head, they might be a compact body, edifying itself in love. "If ye keep my commandments, ye shall abide in my love." "This is my commandment, that ye love one another, as

I have loved you."—It is therefore the judgment of this meeting, that if any in membership with us should so far lose the sense of the nature and operation of Divine love, the bond of Christian brotherhood, as to foment, encourage or promote division or separation among us, or seek to beguile and draw away any of the members from a due subjection to the salutary order and Discipline established in our religious Society, they should be speedily treated with without partiality, in order for their instruction and recovery; and if they are not brought to such a sense of their misconduct as to condemn the same, to the satisfaction of the Monthly Meeting, they should be testified against.—1834.

It is advised, that where there is any appearance of dissension and variance, or of unkind resentment and shyness among our members, the parties be timely and tenderly apprised of the danger to which they thereby expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ. And if any, notwithstanding such endeavors for their help, continue to manifest an implacable enmity to others, the overseers, or other solid Friends of the Preparative or Monthly Meeting they belong to, should be informed thereof, and labor further with them: when, if they still prove inflexible, they ought to be testified against as out of the unity of the Body—the very end of whose existence is the promotion of peace on earth, and good will amongst men.—1719, 1806.

MARRIAGES.

IT is advised that all young and unmarried people in membership with us, previously to their making any procedure in order to marriage, do seriously and humbly wait upon the Lord for his counsel and direction in this important concern; and when favored with satisfactory clearness therein, they should early acquaint their parents or guardians with their intentions, and wait for their consent; thus preservation from the dangerous bias of forward, brittle, and uncertain affections, would be experienced, to the real benefit of the parties, and the comfort of their friends. And it is earnestly recommended to Friends, that they tenderly and carefully watch over the youth, and extend seasonable caution and admonition, as occasions may require.—1682.

All single persons, being about to marry at a distance from home, are to procure certificates from the Monthly Meeting they belong to, of their right of membership and clearness from any other person in respect to marriage, and also obtain the consent of their parents or guardians therein; and none are to be permitted to join themselves in marriage, until such certificates, and the consent of their parents or guardians thereto, be also signified in person, or by writing, where it is practicable, or may be reasonably obtained.—1682.

No Monthly Meeting should permit any marriages to be proposed in the said meeting, sooner than a year after the death of husband or wife.—1749.

It is the sense of this meeting, that if any member do join in marriage with such as are not in membership with us, or in any other way than with the consent and approbation of the Monthly Meeting, they should be dealt with agreeably to our Discipline, and, if not brought to a sense of their error, disowned.—1702 to 1721.

On serious consideration concerning marriages, this meeting being tender in that respect, advises, that no misdemeanor be treasured up against a person until the time of presenting marriage, and then started, though perhaps long before known to the objector; which is a wrong thing, and should be checked and discouraged in all meetings.—1712.

It is recommended to Monthly meetings, that according to the ancient decent practice amongst Friends, they take care that such men and women Friends, who make or admit of proposals of marriage with each other, do not dwell in the same house, from the time that they begin to be so concerned, until the marriage is accomplished.—1714.

Advised, that marriages be not accomplished in or immediately after any of our Monthly meetings, or other meetings for Discipline, or on first days. And it is desired that, on these occasions, Friends in affluent circumstances, particularly, may be care-

ful to set a becoming and encouraging example of moderation; and that all may avoid unnecessarily expensive entertainments and large companies, and especially guard against inviting such as guests, who are unlikely to conform to the order of our religious Society. — 1716.

Let such of our members be admonished, who keep company, in order for marriage, with persons not of our Society; or with any bound servants or apprentices, without the leave of their masters or mistresses; or who are either present themselves, or consent to their children being present at marriages of those not in membership, which are accomplished by the assistance of a priest. And where any are present at the marriage of a member, accomplished either by the official interference of a priest, or in any other way out of our comely order, they are to be dealt with, and where they are not brought to a sense of their error, let them be testified against. — 1719.

If any of our members should attend the meetings of those who have separated from us, and who have set up meetings contrary to the order and Discipline of our religious Society; or should attend any of the marriages accomplished among the said people, or sign the certificates issued on those occasions; as it is giving countenance to, and acknowledging those meetings, as though they were the meetings of Friends, this meeting declares that such conduct is of evil tendency, and repugnant to

the harmony and well-being of our religious Society; and where such instances occur, Friends are desired to extend brotherly care and labor, that the individuals may be instructed and reclaimed; and if those endeavors prove ineffectual, Monthly meetings should testify against them. — 1833.

It is the judgment of this meeting, that where parents or guardians have approved the visits or addresses of a man (a member of our religious Society) to any of their children or those under their care, that they do not retract the same, without giving such reasons as shall be satisfactory to the Monthly Meeting whereto they belong. — 1719.

For the accomplishment of marriage, it is directed that the following order be observed. If both parties belong to the same Monthly Meeting, the men's and women's Monthly meetings should be informed of their intentions; and the man at a proper time be accompanied into the women's meeting, by a suitable Friend nominated thereto — there the parties are first to declare, that "With Divine permission, and Friends' approbation, they intend marriage with each other," — whereupon, two women Friends should be appointed by minute to make the usual inquiry respecting the woman; and then proceeding to the men's meeting, they should repeat, or make, the same declaration there, and two men Friends be in like manner appointed to inquire concerning the man. If the parties have parents or guardians present, their consent should

be expressed, or if absent, the same should be signified in writing; or, if the man is a member of another Monthly Meeting, the consent of his parents, if he have any, should be produced in writing, either then or at the next meeting, with a certificate from his Monthly Meeting, of his clearness from other like engagements. If the woman be a widow having children, two or more Friends should be appointed in the meeting of which she is a member, to see that the rights of her children are legally secured. At the next meeting, if the committees report that careful inquiry has been made, and no obstruction to the further proceeding of the parties appears, the meeting is to leave them at liberty to accomplish their marriage according to our rules, and appoint two Friends of each sex, to attend and see that good order is observed.

It is further advised, that the said marriage be accomplished decently, gravely, and weightily; and that the parties themselves, their parents, and others concerned, do take care at the houses or places where they go after the meeting is over, that no reproach arise, or occasion of offence be given, by any intemperate or immoderate feasting or drinking, or by any unseemly, wanton, or rude discourses or actions; but that all behave with such sobriety as becomes a people fearing God; and that the company retire to their homes in seasonable time. And if anything to the contrary is observed, the overseers, or other concerned

Friends present, ought as speedily as they conveniently can, to take such aside who make any breach upon good order, and in brotherly love admonish them to a better behavior; and the said overseers are to make report to the next Monthly Meeting, whether this advice concerning decency and order be observed, and take care that the marriage certificate be recorded.

The form of which certificate shall be as follows:

Whereas, A. B. of ....., in the county of ....., in ....., son of C. B. of ..... and H. his wife; and D. E. daughter of F. E. of ..... and M. his wife, having declared their intentions of marriage with each other, before a Monthly Meeting of the Religious Society of Friends, held at ....., according to the good order used among them, (*where the parties are under the care of parents or guardians, add*) and having consent of parents or guardians concerned, (*as the case is,*) their said proposal of marriage was allowed of by the said meeting. Now these are to certify whom it may concern, that for the full accomplishment of their said intentions, this ..... day of the ..... month, in the year of our Lord ....., they, the said A. B. and D. E. appeared in a public meeting of the said people, held at ..... aforesaid; and the said A. B. taking the said D. E. by the hand, did, on this solemn occasion, openly declare, that he

took her, the said D. E. to be his wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death shall separate them; and then, in the same assembly, the said D. E. did in like manner declare, that she took him, the said A. B. to be her husband, promising, with Divine assistance, to be unto him a loving and faithful wife, until death shall separate them. And moreover, they, the said A. B. and D. E. (she according to the custom of marriage, assuming the name of her husband) did as a further confirmation thereof, then and there to these presents set their hands.

And we whose names are also hereunto subscribed, being present at the solemnization of the said marriage and subscription, have, as witnesses thereto, set our hands the day and year above written.

A. B.
D. B.

That the marriage of persons too near akin may, as much as in us lies, be prevented, this meeting concludes, that no marriage between first cousins, nor between a man and his deceased wife's half-sister, shall be permitted among us; and that, where any person or persons so circumstanced shall intermarry, their so doing shall be considered as a relinquishment of their connection with the Society, and they be accordingly disowned by the Monthly meetings of which they are members. And it is further concluded, that, if any such persons shall

afterwards apply to the Monthly Meeting which disowned him or her, for reinstatement, the said meeting is not to accede to the proposal, until the case be represented to the Quarterly Meeting, and its consent and approbation obtained, after being well assured that the parties are brought to a due sense of their transgression, manifested by uprightness of life and conversation.—1721.

The term *first cousins*, fully applies to every description of grand-children descended from one common parent.—1807.

It is advised, that parents exercise a religious care in watching over their children, and in endeavoring to guard them against improper connections in marriage; that they be not anxious to obtain for them large portions and settlements, but that they be joined with persons of religious inclinations, suitable dispositions and diligence in their business, which are more necessary to a comfortable life in a married state.—1723.

The breaches of our testimony against going from amongst us in the weighty engagement of marriage, being often for want of an early care in parents, and those who have the important charge of educating the youth under their trust, early to admonish and instruct them in the principles of Truth, and to impress their minds with the duty of religiously observing them; as much as possible restraining them from such company as is likely to entangle their affections in an improper

manner, we therefore tenderly advise Friends in all quarters to an increasing care over the youth, that the consistency of our principles in all respects with the nature of true religion, may be impressed on their tender minds, by upright examples, as well as by precepts; and that where there is apparent danger of the affections of any being improperly entangled, and the care of parents or guardians, or those who have the oversight of them, appears insufficient to prevent their taking imprudent steps in the accomplishment of marriage, that timely application be made for the help of their friends.—1761.

The too ready acceptance of papers of acknowledgment from such persons who have accomplished their marriages out of the order of Society, being of injurious consequence, and a cause of much concern and exercise to this meeting, it is earnestly recommended to Monthly Meetings, that they be careful speedily to proceed to put the rules of our Discipline in practice against such offenders: and when papers of acknowledgment and condemnation are offered, such meetings should be well assured that they proceed from a true ground of sincerity and conviction in the party, manifested by a consistency in life and conversation.—1762.

Monthly Meetings are authorized to give forth testimonies of denial against such of their members, who consent to, connive at, or encourage the marriage of their children, or those under their care (members of our religious Society) contrary to

the good order established amongst us; if, after Christian and brotherly labor with them, they are not brought to a due sense of their error, and a satisfactory acknowledgment of the same.—1792.

MEETING HOUSES.

IT is recommended to Quarterly and Monthly Meetings, frequently to inspect the titles of meeting houses, burial grounds, and other estates which have been vested in trustees, and by them held for the use and benefit of the Society at large, or of any of those meetings; so that if it should appear needful, by the death of any such trustees or otherwise, due and seasonable care may be taken to appoint some others to the trust; whereby future difficulties, and the risk of being deprived of such estates, may be avoided.

And it is further recommended, that Quarterly and Monthly Meetings respectively, as the case may require, keep exact records of all such trusts and conveyances; also, that a clear and regular account be kept by each respective meeting, of the place where, and the persons with whom the papers, minutes and records belonging to our religious Society, are from time to time deposited; wherein due care should be taken to lodge them with suitable Friends.—1796.

MEETING FOR SUFFERINGS.

IN order that this Yearly Meeting, with its several branches, might be properly represented in the intervals thereof, on emergent occasions, a meeting was instituted in the year 1756, by the name of the "Meeting for Sufferings:" which it was agreed should consist of twelve Friends appointed by the Yearly Meeting (living in or near Philadelphia, for the convenience of getting soon together), and also of four Friends chosen by each of the Quarterly Meetings; who were directed to meet together in Philadelphia forthwith, for the regulation of its future meetings; which are subject to the following rules:

First. The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting.

Second. No less number than twelve of the members attending, shall constitute a meeting capable of transacting any business.

Third. On all occasions of uncommon importance, previous notice thereof shall be given or sent to all the members.

Fourth. In case of the decease of any Friend or Friends, appointed either by the Yearly Meeting or Quarterly Meetings, or of their declining or neglecting their attendance for the space of twelve months, the Meeting for Sufferings (if it be thought expe-

dient) may choose others in his or their stead, to serve to the time of the next Yearly Meeting, or till the places of those who have represented the Quarterly Meetings, shall be supplied by new appointments.

As a change in the representation of the Quarterly Meetings is not contemplated, except in the instances stated in this rule, it is therefore affectionately desired that Quarterly Meetings may be weighty in their consideration and appointments, that hence, such Friends may be selected, who, by a steady adherence to our Christian principles and testimonies, have become in good degree qualified to fulfil the services which devolve on this important station.—1834.

Fifth. The said meeting may sit on its own adjournments, and order these, as well as the times of its stated meetings, (if these do not exceed three months,) according to the business before them.

Sixth. The said meeting is not to meddle with any matter of faith or discipline, which has not been determined by the Yearly Meeting.

The further services confided to the said Meeting for Sufferings, are:

First. In general to represent this Yearly Meeting, and to appear on its behalf in all cases where the cause of Truth, or the interest or reputation of our religious Society, may render it needful.

Second. To take the oversight and inspection of all writings proposed to be printed relative to

our religious principles or testimonies; and to promote or suppress the same at their discretion; also to print and distribute any writings already published by the Society, or which may be offered for inspection as aforesaid, and approved.

Third. To inspect and explain titles to land, or other estate, belonging to any of our meetings; also, charitable legacies and donations; and to give such advice respecting the same as may appear to be necessary.

Fourth. To receive from the several Quarterly Meetings their annual accounts of sufferings, and also such memorials concerning deceased Friends, as those meetings may have concurred with: that when examined and approved, they may be laid before the Yearly Meeting.

Fifth. To extend such advice and assistance to any individuals under sufferings for our testimonies, as their cases may require; and, if necessary, to apply to the Government, or persons in authority, on their behalf.

Sixth. To correspond with the Meeting for Sufferings in London or elsewhere, on the common concerns of the Society.

On solid consideration it is agreed, that, though none are properly members of the Meeting for Sufferings, but such who are appointed by this Yearly Meeting, or by the several Quarterly Meetings; yet, that approved ministers, and members of any other Meeting for Sufferings corresponding with this, be

permitted to attend when inclined so to do.—1796.

Accounts of sufferings to be forwarded to the Meeting for Sufferings, are to be preserved and recorded agreeably to the practice of our ancient Friends, reciting the sums demanded, the kind and amount of property taken, by whom the distraints were made, and the authority under which the officers acted.—1807.

MEETINGS FOR WORSHIP.

DEAR Friends, keep all your meetings in the authority, wisdom and power of Truth, and unity of the blessed Spirit; and the God of peace be with you. And it is advised, that such as come late to meeting, or when there, fall asleep, or are restless, or do not stay in the meeting, but go forth unnecessarily, or otherwise demean themselves unbecoming our holy profession on those solemn occasions, be tenderly and seasonably admonished.—1694, 1695.

We exhort all to a Christian exercise and zeal for the performance of worship to Almighty God; and as we are not capable in our own strength to perform this great duty, we recommend to a diligent waiting in true silence and retirement of mind, for the renewed sense of the inward power and vir-

tue of his Spirit, whereby alone we can be qualified to worship Him in an acceptable manner. Let our faithfulness and sincerity herein appear, by the humility, meekness and circumspection of our lives and conversation, adorning the doctrines and principles of Truth, as declared by Christ and his Apostles: those who have been preserved in faithfulness therein, having to testify from blessed experience, that it hath been very profitable; and therefore cannot be easy without encouraging and putting forward their children, apprentices and servants to this religious duty, as well as other behavior consistent therewith. And if this useful practice was more generally attended to, it would do more for us and them than any outward acquisition of wealth; and without doubt, some of those who have been placed under our direction, may with thankfulness have to view our pious care in taking them from worldly business, to seek a city eternal in the heavens.—1746, 1760.

This meeting recommends, that Friends who are exercised in the Discipline, would early extend their brotherly love and care, in visiting such amongst us who neglect their duty in attending our meetings for public worship. And as a wilful neglect of this important duty is a manifest evidence of ingratitude to the Divine Being, contrary to the example and practice of the primitive believers in Christ, and our religious testimony, it is the judgment of this meeting, that as such do

thereby disunite themselves from Christian fellowship with us, Monthly Meetings, after having fully discharged their duty towards them, and finding their endeavors to reclaim them ineffectual, should testify our disunion with them.—1763, 1771.

But if such, who have thus been long regardless of their religious duty, should, after repeated labor by the Monthly Meeting, be induced to attend some of our meetings for Divine worship, they ought, before they can be considered as restored to unity with us, to make an acknowledgment thereto, of their having swerved from a just sense of their dependent condition, and a right estimate of the bond of Christian communion.—1834.

It is the sense and judgment of this meeting, that where a drowsy spirit appears upon any of the members in our religious meetings, they may be labored with for their help; and where it is given way to, that Quarterly, Monthly and other Meetings, should be cautious of employing such in the weighty services of the Discipline.—1789.

MEMORIALS.

QUARTERLY and Monthly Meetings are directed to furnish this meeting annually, with an account of the decease of such of their members, in the station of ministers or elders, as may have

taken place within the year. And if any Monthly Meeting should, under solid consideration, believe it necessary to prepare a memorial concerning any deceased member thereof, it is to go to the respective Quarterly Meeting, where, being duly weighed and agreed to, it is then to be forwarded to the Meeting for Sufferings for inspection and approbation, previous to its being laid before the Yearly Meeting.—1755, 1786.

MINISTERS AND ELDERS,

AND

MEETINGS OF MINISTERS AND ELDERS.

IT is our earnest desire, that ministers and elders may be as nursing fathers and mothers to those that are young in the ministry, and with all care and diligence advise, admonish, and if they see occasion, reprove them in a tender and Christian spirit, according to the rules of our Discipline and counsel of Friends in that respect; also exhort them frequently to read the Holy Scriptures, and reverently seek the mind of the Spirit of Truth, to open the mysteries thereof, that, abiding in a simple and patient submission to the will of God, and keeping down to the openings of Divine love and life in themselves, they may witness a gradual growth in their gifts, and be preserved from extending their

declarations further than they find the life and power of Truth to bear them up.—1723.

Our advice to all our ministers is, that they be frequent in reading the Scriptures of the Old and New Testaments; and if any in the course of their ministry, shall misapply, or draw unsound inferences or wrong conclusions from the text, or shall promulgate any doctrine which goes to lay waste any of our Christian principles or testimonies, let them be admonished by the elders, and if they prove refractory and refuse to acknowledge their faults, let them be further dealt with in the wisdom of Truth, by the Preparative Meeting of Ministers and Elders; and if this labor is unavailing, the case should be reported to the Quarterly Meeting of Ministers and Elders, and a few Friends be there appointed to extend further care therein: but if at that time there should be no Preparative Meeting of Ministers and Elders in existence there, the elders are to state the case to the Quarterly Meeting of Ministers and Elders, which, as is already directed, is to take the necessary care; and if this brotherly concern and endeavor has not the desired effect, then the case is to be transmitted to the Monthly Meeting for Discipline; upon which he or she is no longer to be considered as having a right or place in the Meeting of Ministers and Elders.—1723, 1834.

If any minister or elder should in their conduct or conversation, transgress any of the rules of our

Discipline, they are to be treated with in the same manner as any other members of our religious Society; and whenever the case is introduced into the Monthly Meeting for Discipline, such minister or elder is not to attend any Meeting of Ministers and Elders or Meeting for Discipline, nor be considered as in either of those stations, until he or she shall have made satisfaction to the Monthly Meeting, and be again recommended or appointed as at first. — 1834.

As the occasion of our religious meetings is solemn, a care should ever be maintained to guard against anything that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered in those meetings, they should speak to the party privately and in an orderly manner. And if any shall oppose a ministering Friend in his or her preaching or exhortation, or keep on the hat, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the person against whom the uneasiness is expressed, has been disowned by a Monthly Meeting, or his or her public appearances have been disapproved by the elders. — 1719.

This meeting agrees, that each Monthly Meeting choose two or more Friends of each sex to sit with the ministers, and they together to compose a meeting to be denominated a Preparative Meet-

ing of Ministers and Elders; taking care that the persons chosen for that service, be Friends of solid judgment, prudence and experience.—1714, 1740, 1755, 1834.

Whenever it appears to a Monthly Meeting, that there is a necessity for the appointment of one or more elders of either sex, a committee is to be appointed by the men's and women's meetings, and in this united committee, all the persons proposed for the station should be deliberately and weightily considered; and if way does not open to bring forward any name, they are to report accordingly. Upon the nomination of any being agreed to, the report of the united committee is to be made to each meeting; and the women's Monthly Meeting having solidly considered the same, and previous to making any conclusive minute thereon, is to impart its sense to the men's meeting, and there leave it for their judgment and determination. In the men's meeting, the case is also to be seriously and carefully attended to; and when the nomination is agreed to in the Monthly Meetings, a minute expressive thereof, signed by the clerk of the men's meeting, is to be sent into the women's meeting for its concurrence and signing; and this minute is to be forwarded to the Quarterly Meeting of Ministers and Elders, where the case being solidly weighed, and the conclusion of the Monthly Meetings concurred with, information thereof, by minute, is to be sent to the said Monthly

Meetings: and until the approbation of the Quarterly Meeting of Ministers and Elders is obtained, the nomination made by the Monthly Meetings is not to have effect.—1829.

When any Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of Ministers and Elders, or, where there is no such select Preparative Meeting, the elders, believing that it is seasonable the subject should claim the attention of the Monthly Meeting for Discipline, of which the person is a member, they are at liberty to mention the matter therein; and if the Monthly Meeting, after deliberate consideration, should unite in believing that a gift in the ministry of the Gospel has been committed to him or her, a minute expressive thereof should be forwarded to the Quarterly Meeting of Ministers and Elders, where, the case being solidly weighed, and the sense of the Monthly Meeting concurred with, information thereof should, by minute, be sent to the Monthly Meeting, and also to the Preparative Meeting of Ministers and Elders, of which the individual is to be a member. And until the approbation of the Quarterly Meeting of Ministers and Elders is obtained, no such Friend is to be received as a minister, nor permitted to sit in the meetings of ministers and elders, nor travel abroad as a minister. And no such approved minister is to appoint any meeting out of the limits of the Quarterly Meeting to which he or

she belongs, without a certificate from the Monthly Meeting for Discipline, or the concurrence thereof. 1806, 1834.

When any Friend, appointed to the station of an elder, believes him or herself called to the ministry, and shall have appeared frequently in that capacity in our public religious meetings, they should withdraw from the Meetings of Ministers and Elders.—1806.

Where Friends are really dissatisfied or burdened with the communications of those that take upon them to preach in our religious meetings, let them be duly admonished by faithful ministers or elders; and if, afterwards, they persist to impose upon and burden Friends, the elders should take the necessary steps to lay the case before the Monthly Meeting for Discipline, which should treat with the party as for any other breach of our order; and if this labor is ineffectual, issue a testimony of disownment.—1698, 1834.

When any approved minister apprehends it to be his or her duty to travel in the service of Truth, out of the limits of the respective Quarterly Meeting, he or she is to open their concern in the Monthly Meeting to which they belong, and obtain a certificate or minute (as the occasion may be) of its unity and concurrence, directed to Friends within the parts proposed to be visited. If the concern is so extensive, as by the rules of our Discipline it is requisite to be laid before the Quarterly

Meeting, for its concurrence and endorsement—or if it is of such a general nature as to make it necessary to claim the careful attention of the Yearly Meeting of Ministers and Elders, the propriety and validity of the concern should engage the weighty consideration and deep feeling of the said superior meetings, previous to reading the certificate of the Monthly Meeting.—1681, 1806, 1812, 1834.

When the service of a Friend, who has been out on a religious visit, is accomplished, the meeting or meetings that have set him or her at liberty for that purpose, are to be informed thereof, and the certificate returned without improper delay.—1806.

When any approved minister is religiously concerned to attend only one of the Yearly Meetings on this continent, adjacent to the limits of this Yearly Meeting, and to take such meetings as are on the way thither, or on the return from thence, or a few meetings in the immediate vicinity of the place where the said Yearly Meeting may then be held; or if it is a concern, specially and solely, to visit the meetings within one or two of the Quarterly Meetings, belonging to either of those Yearly Meetings adjacent to this meeting—he or she is to spread the same before their respective Monthly Meeting, and when united with, a certificate or minute adapted to the occasion, is to be made and signed—if for a man, by the clerk of the men's meeting; but if for a woman, by the clerks of the

men's and women's meetings; and in either case by one of the correspondents also.—1812, 1834.

If the concern of a Friend is only to attend a Yearly Meeting further distant, a minute of the concurrence of the Monthly Meeting therewith will be sufficient; but if it is also to take several of the meetings belonging thereto, or if the concern embraces a visit to a considerable number of the meetings composing such distant Yearly Meeting, though it may be with, or exclusive of any prospect of attending it, and likewise in either case, such meetings as may be on the way in going and returning; after a certificate for that purpose has been obtained from the Monthly Meeting, the concern, together with the certificate, are to be laid before the Quarterly Meeting, that if concurred with, an endorsement to that effect may be made thereon.—1834.

If an approved minister is under a concern to perform a religious visit to the meetings generally, which are within the limits of the Yearly Meetings of Ohio, Indiana, and Carolina, or within any two of them; or if it is to make a religious visit beyond sea,—the same is to be spread before the Monthly Meeting, and when united with, a certificate thereof is to be drawn and signed, if for a man, by the men's Monthly Meeting generally, but if for a woman, by the men's and women's Monthly Meetings generally; the concern is then to be opened in the respective Quarterly Meeting, in order for its concurrence and endorsement, which, if obtained,

it, together with those testimonials, are to be laid before the Yearly Meeting of Ministers and Elders; and if, upon solid consideration, it is there united with, a certificate thereof, signed by the clerk, should be granted.—1812, 1834.

It is desired that Friends, when abroad on religious visits, may humbly and steadily abide under the weight of the concern which drew them out on this important embassy, and in which the meetings they are respectively members of, have united; that using due diligence in endeavoring to fulfil the service, and thus seasonably returning to their families and friends at home, their exemplary care and tender regard to the comely order of our religious Society, may have an extensively salutary influence.—1834.

If any of our ministers, or those who may come from other parts on a visit among Friends, gives occasion of uneasiness in his or her religious communications, by misapplying or drawing unsound inferences from the text, or shall propagate any doctrines or principles which are not according to the testimony of the Holy Scriptures, and inconsistent with those which our religious Society have always held and most surely believed, let them be immediately treated with by faithful elders or ministers where such occasion of concern has been given; and if such minister prove refractory and do not acknowledge his or her fault, then the said elders or ministers should give information there-

of, and of the care extended, to the elders of the Monthly Meeting where such minister belongs, or report the case to their own respective Monthly Meeting, in order that if it should be judged requisite, an explicit communication from this latter Monthly Meeting to the one of which the individual is a member, may be seasonably made, further endeavors for his or her help thence be used, and our testimony to the principles and doctrines of the Gospel of Christ duly maintained.—1699, 1834.

It is recommended, that when the concern of a Friend for the performance of a religious visit to meetings within the limits of this Yearly Meeting, is united with by the Monthly Meeting of which he or she is a member, that the said Monthly Meeting, by a suitable committee, do carefully examine and see that the service may not be impeded, or the individual improperly burdened, for want of requisite means to defray the expenses of such a journey: and where the concern extends beyond the limits of this Yearly Meeting, the like care should weightily rest upon and be attended to by the Quarterly Meeting to which the Friend belongs. When any Friend is drawn to make a religious visit beyond sea, and the concern is united with in the respective meetings according to the mode prescribed by the Discipline, such committee as the Yearly Meeting may appoint for the purpose, should take care for the assistance of the individual when needful, and to appropriate so much of the

stock of the meeting, as they may judge proper, for payment of the expenses incurred in the performance of the service.—1812.

The ministers and elders of each Monthly Meeting are to meet once in three months, at such time and place as the Monthly Meeting may direct, in the capacity of a Preparative Meeting of Ministers and Elders; when, after a time of solid retirement, the queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing, which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of Ministers and Elders, by two or more Friends, to be mentioned in the report as representatives; but if, in the course of inquiry, any deficiency has appeared, care should be taken that it be remedied. 1721, 1806.

In the said Quarterly Meetings, the queries are also to be read, with the answers which are brought from their Preparative Meetings, and the state of the members and of the respective Preparative Meetings, should be weightily considered, that, where occasion requires it, advice, counsel and labor may be seasonably extended; and once a year, those answers comprised in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of Ministers and Elders, by four or more Friends appointed as representatives. In this meeting the queries are also to be read, with the answers from the several Quarters; and the state of this part of

the Society being collected and considered, advices adapted thereto may, if requisite, be issued to the subordinate meetings of like kind, or care extended for their help and benefit, as in Divine wisdom may be needful.—1753, 1806, 1834.

None of the said Meetings of Ministers and Elders are to interfere with the business of any Meeting for Discipline: but in accordance with our ancient practice, if any Meeting of Ministers and Elders have under its care a subject which peculiarly belongs to this part of our religious Society, and in their judgment it appears really needful to claim the consideration of its respective Meeting for Discipline, they are at liberty to communicate the same thereto accordingly.—1722, 1834.

The Yearly Meeting of Ministers and Elders is not to suffer its adjournments to interfere with the sittings of the Yearly Meeting for Discipline.—1721.

We tenderly recommend faithful Friends, and especially ministers and elders, to watch over the flock of Christ in their respective places and stations, always approving themselves by their pious examples, in conversation and conduct, to be such as faithfully and diligently walk agreeably to the testimony of the blessed Truth, whereunto the Lord hath gathered us in this his Gospel day.—1755.

If any acknowledged member of our Meetings of Ministers and Elders, shall at any time be thought,

by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become the subject of uneasiness and burdensome; it is advised, that a timely and tender care be extended to such person according to Gospel order; first by the individuals concerned, and then by the Preparative Meeting of Ministers and Elders to which he or she may belong; or if there is no such Preparative Meeting, by the elders. Should these labors prove unavailing, report of the case should be made to the Quarterly Meeting of Ministers and Elders, and there a few Friends be deputed to assist the said Preparative Meeting or the elders, in a further extension of labor with the party; if this also prove unavailing and on report thereof to the said Quarterly Meeting, it appears that the duty to the individual has been fully discharged, the case should then by minute be transmitted to the Monthly Meeting for Discipline of which the party is a member, and left under its care; and he or she is from that time to refrain from attending any such select meetings, until they shall be again recommended or appointed as at first. But if the said Monthly Meeting declines or refuses to take up the case, and extend such care and labor therein as is requisite, the Quarterly Meeting of Ministers and Elders should represent to its respective Quarterly Meeting for Discipline, the concern and exercise which has thus been brought upon them, that hence the state of the Monthly

Meeting and the due maintenance of our comely order, may claim the solid attention of the said Quarterly Meeting for Discipline; and be brought to such issue as may be promotive of the cause of Truth and the well-being of our religious Society. 1806, 1834.

As the original purpose and intention of selecting from among our members, a class of solid, judicious Friends for the important station of elders, was not only, that where needful, they might extend a brotherly care in counselling and advising ministers, but to sit with them in those select meetings, and by a united exercise, be mutually assistant to each other in promoting a due regard to those services and duties which peculiarly belong to their respective stations; it is therefore the renewed concern of this meeting, affectionately to recommend to the Quarterly Meetings of Ministers and Elders, that they weightily attend, from time to time, to the situation and circumstance of those select Preparative Meetings where, from removal, decease, or otherwise, there is no minister; carefully considering whether the continuance of meetings, which for many years have been in this situation, is fulfilling the design of such an institution, and of essential benefit to our religious Society; that, where a suspension of any of those meetings should appear seasonable and proper, an intimation thereof may be conveyed to the Monthly Meeting for Discipline; which, after consideration,

and no weighty impediment to the sense of the Quarterly Meeting of Ministers and Elders appearing, should by minute refer the same to the solid judgment and disposal of the respective Quarterly Meeting for Discipline. Nevertheless, those Friends who have been appointed as elders, should be considered as remaining in that station, subject however to the rules of our Discipline already provided, and to the like extension of care towards them by the Quarterly Meeting of Ministers and Elders, as would have been within the duties of the select Preparative Meeting.—1834.

MODERATION AND TEMPERANCE.

IT is affectionately recommended, that Friends be careful to use moderation on account of marriages, burials, and on all other occasions; a departure from which has been a cause of stumbling to many, and a great obstruction to a more full reformation, as well as attended with other evil consequences, tending to obscure that Light which is graciously bestowed, and which we should have more abundantly, if greater faithfulness was lived in; lessening that savor which we ought ever carefully to preserve, agreeably to the monition of the holy Apostle: "Let your moderation be known unto all men, the Lord is at hand." Phil. iv. 5.

And as the all-seeing eye beholds our thoughts, and views us in all our ways and actions, what manner of men ought we to be in all godliness of life, and sobriety of deportment. — 1789.

OATHS.

ADVISED, that our Christian testimony be faithfully maintained against the burden and imposition of oaths, according to the express command of Christ, and the injunction of the Apostle James, viz: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil." Matt. v. 33 to 37.

"But above all things, my brethren, swear not: neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay; lest ye fall into condemnation." James v. 12.

From the year 1718 to 1771, divers minutes of

this meeting appear, declaring that oaths administered by clerks or others, under the notice and connivance of Friends, either in court or elsewhere, are a violation of our ancient testimony. And it is earnestly recommended to Quarterly and Monthly Meetings, that where any under our name are parties to the administration of oaths, to be careful to proceed in dealing with them; and if they do not decline the practice, and give suitable satisfaction to the meeting they belong to, to testify against them agreeably to the rules of our Discipline.

As it is our duty to support our Christian testimony against oaths, faithful Friends are desired to extend brotherly labor towards those who deviate therefrom; and if such labor proves unsuccessful, Monthly Meetings should testify their disunity with them.—1758.

Friends in all places are exhorted carefully to avoid electing or promoting their brethren to such stations in civil government, as may subject them to the temptation of violating this testimony; and where any members show an inclination or desire of soliciting or accepting of such offices, timely care should be taken to caution them against it.—1762.

And in the execution of instruments of writing requiring witnesses, it is recommended that Friends endeavor to procure such persons for this purpose, as will attest the same by affirmation.—1762, 1806.

OVERSEERS.

IT is recommended, that in every Monthly Meeting, a proper number of faithful and judicious men and women, belonging to each of the Particular or Preparative Meetings, be appointed to the station of overseers within the same; whose duty it is to exercise a vigilant and tender care over their fellow-members; that if anything repugnant to the Discipline, harmony, and good order of the Society appears among them, it may be timely attended to and not neglected. And to prevent the introduction of all unnecessary and premature complaints to meetings for Discipline, it is advised if any member shall have cause of complaint against another, that it be mentioned to the overseers, who are to see that the party complained of has been treated with according to gospel order, previously to the case being reported to the Preparative or Monthly Meeting. It is desired, that in dealing with any for a breach of the rules of our Discipline, it be done in the spirit of meekness and love, patiently endeavoring to instruct and advise them; which, if ineffectual, the individual should be notified, when it can be conveniently done, that the Preparative Meeting is to be informed thereof.—1719, 1834.

If any in membership with us, who, having violated our religious testimony and Discipline, have

left their usual place of abode, and gone to such remote parts as to render it very difficult or impracticable for the overseers to treat with them; the Preparative Meeting is to be early informed of the case and its circumstances, in order that the Monthly Meeting may extend such care therein as its nature demands. — 1834.

As overseers are appointed by, and are the officers of Monthly Meetings, their labor should not be confined to the Preparative Meetings where they may respectively belong; but they should be vigilant in the extension of care towards delinquent members in any part of the Monthly Meeting, which has delegated them to this important service. — 1828.

It is further recommended to our Monthly Meetings, that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the overseers, and bringing forward in the improvement of their gifts, other Friends on whom a concern for the welfare of the Society rests. We tenderly exhort all our members who may be rightly called into this or any other service of the church, not hastily to excuse themselves therefrom, but solidly to ponder the weighty advice of the Apostle: "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but

being ensamples to the flock: and when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." 1 Peter v. 2–4.—1806.

PARENTS AND CHILDREN.

IN much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that the "Fear of the Lord is the beginning of wisdom," and that "a good understanding have all they who do his commandments." Psalm xci. 10. Take the advice of godly parents, guardians and friends; ever remembering that, next to our Creator, children ought to obey their parents; that disobedience to them is a breach of the moral law, and was always offensive in the Divine sight. Submit to their reasonable requirings with cheerfulness, though these may sometimes thwart your own inclinations; and answer them not frowardly or crossly. They watched over you and took care of you, when you were utterly unable to help or care for yourselves. Why then should any of you grieve and wound their still anxious minds, by a conduct which, because of its tendency to obstruct your welfare and happiness, you know they cannot approve?—such as running

into vain and expensive fashions; associating with corrupt and libertine persons; frequenting taverns and places of diversion; wasting your precious time in idle discourse, and drawing the affections and inflaming the passions one of another; all which, we have no doubt, the divine Monitor in your own breasts often pleads with you against, and shows to be destructive of your peace. We, as fathers, beseech you to attend to this heavenly Instructor, and dutifully yield to the correspondent tender advice of your friends. Shrink not from the cross of Christ in your garb, language or manners; but, through a subjection of your wills to the Divine will, in these and all other respects, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship: so may you be instructive examples to serious inquirers after truth; and not of those who, under a profession thereof, are preferring their own crooked ways, and turning others from the footsteps of the followers of Christ.

It is advised, that where the pious exercise of parental care and authority is disregarded, and any of the youth in membership with us appear obstinately determined to run into and copy after the vain and extravagant fashions of the world, in their dress and address, exposing themselves to the corrupting influence of evil company and excesses, whereby designing persons may entangle their affections, and draw them into unsuitable and un-

happy connections, in marriage or otherwise, that such be timely and tenderly treated with, and shown the dangerous tendency of their conduct; and, if they cannot be prevailed with to desist therefrom, and amend their ways, they should be dealt with by their respective Preparative or Monthly Meetings, as in other cases of offence; and if, after due expostulation and forbearance, they prove irreclaimable, they should be testified against.—1792.

If any parents in membership with us, willingly indulge their children or youth under their care, in such extravagance, liberties, and excesses, as are here pointed out, they should in like manner be treated with and disowned.

Friends are advised to bring up their children to habits of industry, placing them with sober and exemplary members of the Society, for instruction in such occupations as are consistent with our religious principles and testimonies; that as far as in us lies, they may be preserved in a becoming conduct and demeanor. And it is desired that those whose circumstances may furnish with ability for instructing, in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.—1799.

PLAINNESS.

ADVISED, that all Friends, both old and young, keep out of the world's corrupt language, manners, vain and needless things and fashions, in apparel, buildings, and furniture of houses; some of which are immodest, indecent, and unbecoming. And that they avoid immoderation in the use of lawful things, which, however innocent in themselves, may thereby become hurtful; also all such kinds of stuffs, colors and dress, as are calculated more to please a vain and wanton mind, than for real usefulness; and let tradesmen and others, members of our religious Society, be admonished, that they be not accessory to these evils; for we ought to take up our daily cross, minding the grace of God which brings salvation, and teaches to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, that we may adorn the Gospel of our Lord Jesus Christ in all things; so may we feel his blessing, and be instrumental in his hand for the good of others.—1682, 1694, 1695, 1711.

We tenderly exhort all seriously to consider the plainness and simplicity which the Gospel enjoins, and to manifest an adherence to this testimony, in their speech, apparel, furniture, business, salutations and conversation; into which our forefathers were led by the Spirit of Christ, and in conformity

with whose precepts and example, they patiently suffered long imprisonments, and great persecutions; being convinced that it was their duty thus to bear a testimony against the vain, corrupt spirit of the world.—1746.

The Spirit of Truth, which led our ancients to lay aside everything unbecoming the followers of Christ, still leads in the same path, all who submit to its guidance; we therefore earnestly entreat all Friends, to watch over themselves in this respect. The example of our blessed Saviour, his immediate followers, and of virtuous and holy men in all ages, ought to make a due impression on every considerate mind; and especially on such as have had the advantage of a guarded education.

We also tenderly advise, that Friends seriously bear in mind, they should be exemplary to others under their care; that they exercise plainness of speech, without respect of persons, in all their converse among men; not balking their testimony by a cowardly compliance, and varying their language according to their company; a practice of very ill example, rendering those who use it contemptible, and looked upon as a kind of hypocrites, even by those with whom they so comply. This seems to be cautioned against by the Apostle, when he advises, 1 Tim. "That the deacons be grave, not double-tongued;" plainly importing that it is inconsistent with the gravity of the Gospel.—1743.

POOR.

IT is advised, that the cases of all our members who are in indigent circumstances, be duly inspected, that advice and relief may be seasonably extended, and assistance afforded to them in such business as they are capable of: and in order to defray the expenses which their support and the education of their children will necessarily occasion, it is recommended to each Monthly Meeting of men and women Friends, to be open-hearted and liberal in subscriptions for raising and continuing funds for these purposes: that the meetings of each sex should appoint a treasurer to receive the same, and a committee of suitable Friends to have the particular care of the poor, whose business it will be to visit, inspect into their wants, and relieve them. In the exercise of this benevolent care, it is desired we may always guard against exposing the names or situations of our fellow-members. An appointment should be annually made of two or more Friends for settling the treasurer's account, and reporting its state to the meeting. — 1721, 1796.

QUERIES.

IT is agreed, that the eight queries belonging to meetings for Discipline, be read, deliberately considered, and answered in each Preparative and Monthly Meeting once a year; in order to convey an explicit account in writing to the Quarterly Meetings next preceding the Yearly Meeting, that so this meeting may be clearly informed of the state of all our meetings.

Also, that the first, second and eighth of those queries be read, considered, and explicit answers to them made in writing in the two Quarterly Meetings preceding the one before mentioned, and also in the Preparative and Monthly Meetings which report thereto. But none of the queries are to be read or answered in those Quarterly Meetings for Discipline, which immediately succeed the Yearly Meeting, nor in the Preparative or Monthly Meetings which report to those quarters.

It is not considered as obligatory on any meeting, to read the above queries oftener than is here mentioned, nor to read any others than such as are to be answered. Nor is the reading and answering of them enjoined on any Preparative Meeting, where the members of that and the Monthly Meeting are the same.—1806.

It is further agreed, that at the time when the eight queries are read in the Preparative and

Monthly Meetings, the advices and cautions subjoined shall be also distinctly read and solidly pondered; as a means of putting the members present upon considering, whether there be any occasion for an extension of care in those respects: and, if there is, of stirring them up to a faithful discharge of their duty as individuals, one towards another.

First Query. Are all our religious meetings for Worship and Discipline duly attended; is the hour observed; and are Friends clear of sleeping, and of all other unbecoming behavior therein?

Second Query. Are love and unity maintained amongst you? Are tale-bearing and detraction discouraged? And where any differences arise, are endeavors used speedily to end them?

Third Query. Are Friends careful to bring up those under their direction, in plainness of speech, behavior and apparel; in frequently reading the Holy Scriptures; and to restrain them from reading pernicious books, and from the corrupt conversation of the world? And are they good examples in these respects themselves?

Fourth Query. Are Friends careful to discourage the unnecessary distillation and use of spirituous liquors, and the frequenting of taverns; to avoid places of diversion, and to keep in true moderation and temperance on the account of marriages, burials, and all other occasions?

Fifth Query. Are poor Friends' necessities duly inspected, and they relieved or assisted in such

business as they are capable of? Do their children freely partake of learning to fit them for business; and are they and other Friends' children placed among Friends?

Sixth Query. Do you maintain a faithful testimony against oaths; an hireling ministry; bearing arms, training, and other military services; being concerned in any fraudulent or clandestine trade; buying or vending goods so imported, or prize goods; and against encouraging lotteries of any kind?

Seventh Query. Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business? Are they punctual to their promises, and just in the payment of their debts; and are such as give reasonable grounds for fear on these accounts, timely labored with for their preservation or recovery?

Eighth Query. Do you take due care regularly to deal with all offenders in the spirit of meekness, without partiality or unnecessary delay, in order for their help; and where such labor is ineffectual, to place judgment upon them, in the authority of Truth?

And in the Preparative and Monthly Meetings, when all the foregoing queries are read and answered, the following advices are to be read, with a suitable pause between them:

That no young or single persons make or encourage proposals of marriage with each other

without consent of parents or guardians, or keep company with those who are not of our religious Society, upon that account; and if parents give their consent to, or connive at their children's thus keeping company, or marrying, that they be dealt with according to our Discipline. And if any of our members have been present at marriages accomplished contrary to the rules of our Discipline, that they also be dealt with.

That all public gifts and legacies be strictly applied to the uses intended by the donors; or, if any unforeseen occurrence should render such compliance difficult or impracticable, that an early application be made to the Meeting for Sufferings for its advice or assistance: and that timely care be taken for the renewal of trusts.

That Friends intending removal be careful to apply for certificates; and that the cases of such who remove without certificates, or of sojourners coming from other places and appearing as Friends, without producing certificates, be properly attended to.

That Friends carefully inspect the state of their affairs once in the year; and make their wills and settle their outward estates whilst in health.

And it is further recommended, that in conducting the affairs of our meetings, as it is the Lord's work, let it be done as in his sight; thus Friends should humbly endeavor to manage them in the peaceable spirit and wisdom of Jesus, with decency, forbearance, and love of each other.

The following queries are also to be read, considered and answered once a year, in each Monthly and Quarterly Meeting, and a report thereof made in writing to this meeting: and it is recommended, that in answering the query respecting schools, Monthly Meetings furnish their respective Quarters with particular accounts of the situation and circumstances of the several schools within their limits, which are under the care of Preparative, Monthly, or Quarterly Meetings; and that the Quarterly Meetings convey to this meeting a summary statement thereof.

First Query. What ministers and elders deceased, and when?

Second Query. What new meetings have been settled? and have any meetings been discontinued?

Third Query. Is due care taken to keep a regular record of births and deaths?

Fourth Query. Are there schools established for the education of our youth, under the care of teachers in membership with us, and superintended by committees appointed either in the Monthly or Preparative Meetings?

Fifth Query. Are the queries addressed to the Quarterly, Monthly, and Preparative Meetings, read and answered therein, as directed?—1755, 1782, 1806, 1834.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

IT is also concluded, that of the following four queries, formed for the use of the Meetings of Ministers and Elders, the first three be read and distinctly answered in writing, three times in a year, by each Preparative Meeting of that kind, to its respective Quarterly Meeting; and that all the said four queries shall be in like manner read and answered, by the Preparative to their Quarterly Meetings next preceding the Yearly Meeting of Ministers and Elders; that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

First Query. Are ministers and elders careful to attend meetings for Divine worship, bringing their families with them? Do they diligently attend meetings for Discipline, encouraging such of their families to this duty as are of proper age, and suitable deportment?

Second Query. Are ministers sound in word and doctrine; and careful to minister in the ability which God gives?

Third Query. Are the lives and conversation of ministers and elders clean and blameless amongst men: are they in unity one with another, and

with the meeting they belong to, harmoniously laboring for Truth's honor?

Fourth Query. Are they good examples in uprightness, temperance, and moderation; and careful to train up their families in plainness of dress and simplicity of manners, becoming our religious profession?

It is earnestly and affectionately recommended, that ministers and elders watch over one another for good, to help those who are exercised in the ministry in the right line; discouraging forward spirits that run into words without life and power; advising against affectation of tones and gestures, and everything that would hurt their service; yet encouraging the humble, careful traveller; "Speaking a word in season to them that are weary." And let all dwell in that which gives ability to labor successfully in the church of Christ, adorning the doctrine which they deliver to others; being examples of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.—1755, 1795, 1806.

SCHOOLS.

THE education of our youth in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, having for a

great number of years engaged the solid attention of this meeting, advices thereon have been from time to time issued to the several subordinate meetings. It is renewedly desired, that Quarterly, Monthly, and Preparative Meetings may be excited to proper exertions for the institution and support of schools, there being but little doubt, that as Friends are united, and cherish a disposition of liberality for the assistance of each other in this important work, they will be enabled to make such provision for the accommodation and residence of a teacher, with a family, as would be an encouragement to well-qualified persons to engage in this arduous employment; for want of which, it has been observed, that children have been committed to the care of transient persons, of doubtful character, and sometimes of very corrupt minds, by whose bad example and influence, they have been betrayed into principles and habits, which have had an injurious effect on them in more advanced life. It is therefore indispensably incumbent on us to guard them against this danger, and to procure such tutors of our own religious persuasion, as are not only capable of instructing them in useful learning, to fit them for the business of this life, but to train them in the knowledge of their duty to God, and one towards another. It is therefore proposed:

First. That a lot of ground be provided in each Monthly or Preparative Meeting, sufficient for a

garden, orchard, grass for a cow, &c., and a suitable house erected thereon.

Second. That funds be raised by contribution, bequests, &c., in each meeting; the interest of which to be applied either in aid of the tutor's salary, or lessening the expense of Friends in straitened circumstances, in the education of their children.

Third. That a committee be appointed in each Monthly or Preparative Meeting, to have the care of schools, and the funds for their support, and that no tutor be employed but with their consent.

Although the raising a sufficiency to answer those purposes may in some places appear difficult, yet as improvements of this kind are generally gradual, and have often arisen from small beginnings into very valuable establishments, it is desired that Friends may be encouraged thereto, and keeping an eye to the Divine blessing on their benevolent endeavors, make such essay for carrying into effect these recommendations as they may be enabled. — 1746, 1750, 1778 to 1787.

Under a renewed fervent concern for the preservation of our youth, and their advancement in piety and virtue, it is desired that Quarterly Meetings would enter deeply into the important subject of education, and promote in the subordinate meetings, the establishment of schools, to be taught by members of our religious Society; and that a vigilant care be exercised in all such schools, to instruct

the children in the principles of the Christian religion, and the peculiar testimonies of our religious Society; that each Quarterly Meeting raise a school fund, to be applied under the direction of a committee, to the assistance of those meetings and families which may require such aid. The daily reading of the Holy Scriptures, and the regular attendance of the scholars at mid-week meetings, where it is practicable, should be enjoined at all these schools.

Although various difficulties and discouragements exist in some of the Quarterly Meetings, yet if Friends generally were brought to consider a guarded education, not merely as a matter of temporal convenience and accommodation, but as it really is, a *religious concern* of primary obligation, and deeply affecting the spiritual welfare of their beloved offspring, they would be prepared to prosecute it with lively zeal, and to make such pecuniary and other sacrifices to procure it, that few meetings would be found where select schools could not be supported, and none of the children of Friends, to whom the invaluable blessing of a competent and religious education would not be accessible. Quarterly and Monthly Meetings are therefore recommended to appoint committees to have this subject under their special care; to make particular inquiry into the situation of all their members as regards education, and endeavor, as way may open, earnestly to impress on their minds a due

sense of the value of a religious, guarded education, and of the obligation which rests on parents, to use diligent exertions faithfully to discharge this important duty towards their children.

And it is desired, that Friends in the respective meetings may cherish a liberal disposition, in contributing towards the assistance of their brethren, who have families of children growing up around them, and are laboring under many discouragements and disadvantages arising from the want of means to give them that kind of education, which it has long been the fervent concern of this meeting to promote among its members. As a principal obstacle to forming select schools, within some of the Quarterly Meetings, appears to arise from the scattered situation of the families, and the difficulty of locating a school so as to be within the reach of a sufficient number of the children of Friends; this may in great measure be removed, by fixing the school in a central situation near the meeting-house, and boarding the children, whose parents reside at a distance, in the families of Friends who live contiguous. If a proper concern for the promotion of the welfare of each other is cultivated among our members, it is believed there would be little difficulty in procuring such situations for the children, where they can be accommodated during the week at a small expense, and return home to spend the first day with their parents. It is also recommended, that all these schools should be under the

care of committees, appointed in the Monthly or Preparative Meetings, who should frequently visit, and diligently watch over them, in order to promote their improvement, and to encourage Friends to send their children there, rather than to the mixed schools in the neighborhood.

As essentially connected with, and highly conducive to the fulfilment of the foregoing salutary recommendations, it is very important that Friends bear in mind, that the business of proper and just education must be begun *at home*, and that the discipline and docility, which will enable children to profit by the instruction of their teachers, and which often determine the course of their future life, should be inculcated *there*.—1831, 1834.

SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

WE tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Holy Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed

example, meritorious death, and glorious resurrection, ascension and mediation, of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness; which is infinitely preferable to all other considerations. — 1732.

We have always believed that the Holy Scriptures were written by Divine inspiration; that they are able to make wise unto salvation, through faith which is in Christ Jesus; for, as holy men of God spake as they were moved by the Holy Ghost, they are therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But as we freely acknowledge, that their authority doth not depend upon the approbation of any church or assembly, so neither can we subject them to the fallen, corrupt reason of man. As a true understanding of the Divine will, and meaning of Holy Scripture, cannot be discerned by the natural, but only by the spiritual man, it is therefore by the assistance of the Holy Spirit, that they are read with great instruction and comfort. — 1828.

We have always asserted our willingness, that all our doctrines and practices be tried by them; and

admit it as a positive maxim: "That whatever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

We receive and believe in the testimony of the Scriptures, simply as it stands in the text: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—1828.

SLAVE-TRADE AND SLAVERY.

IT appears to have been the concern of this meeting, revived from time to time, with increasing weight, to testify their entire disunity with the practice of enslaving mankind, and particularly to guard all in membership with us against being, in any degree, concerned in the purchase of slaves from the coasts of Africa or other parts. Having with sorrow observed, that in some parts of our country this shameful practice is still continued and connived at, we therefore think it proper to revive the advices heretofore issued; and again exhort our members, to be no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power; it being obvious, that wherever it prevails, it tends to corrupt the morals of the people, so as not only to render

them obnoxious to the displeasure of the Almighty, but deaf to his warnings, and insensible and regardless of his impending judgments.—1755, 1806.

And we earnestly desire that our members generally may use endeavors to promote the instruction of the people of color, as objects of the common salvation, in the principles of the Christian religion; as well as in such branches of school learning as may fit them for freedom, and to become useful members of civil society. Also, that Friends in their several neighborhoods, advise and assist them in the education of their children, and common worldly concerns.—1778.

Friends are cautioned against acting as executors or administrators to estates where slaves are bequeathed; and doing anything whereby their bondage may be prolonged.—1774.

It is the sense and judgment of this meeting, that if any in membership with us are in any wise concerned in purchasing, disposing of, or holding mankind as slaves, or shall by any means encourage or countenance a traffic in slaves, they should be treated with as for any other immoral, unjust, or reproachful conduct; and if they are not brought to such a sense of their deviation from the law of righteousness and Christian equity, as to condemn the same to the satisfaction of the Monthly Meeting, they should be disowned.—1774, 1834.

It appearing that, notwithstanding the many afflictive dispensations with which Divine wisdom

has seen meet to visit this land, many of its inhabitants are so deaf to the language of the rod, as to continue in the nefarious traffic for slaves to the coasts of Africa: and that the introduction of them into these United States is, in some places, still connived at; this meeting, considering such a conduct as a bold and impious defiance of the Ruler of nations, and pregnant with the most alarming consequences to our country, earnestly recommends to the Meeting for Sufferings, to embrace every suitable opportunity for advancing our testimony in this respect, and for calling the attention of the public mind to this awfully interesting subject.—1786, 1787, 1806, 1834.

If any of our members are in the practice of hiring a slave or slaves to assist them in their business, and the compensation for such services is to be appropriated to the benefit of those who claim the right of ownership over such of these poor people who are thus held in bondage, and not designed or intended to be applied to promote their liberation; as this is a violation of our testimony, such members should be treated with, and after patient labor has been unavailing, Monthly Meetings should testify their disunity with them.—1824, 1834.

SPIRITUOUS LIQUORS.

ADVISED, that Friends carefully avoid all vain and idle company, sipping and tippling of drams and strong drink; for though such who are in that evil practice may not suddenly become drunken to the greatest degree, yet they often thereby become like ground fitted for the seeds of the greatest transgressions; and some who have had the good example of virtuous parents, have, from small beginnings, arrived at a shameful excess, to their ruin, the great injury of their wives and families, and the scandal of the religious profession they have made.—1706, 1737.

It having been observed that a pernicious custom has prevailed in some places, of giving rum and other strong liquors to excite some to bid at vendues to advance the price, which, besides the injustice of the artifice, is scandalous, and leads to intemperance and disorder; it is therefore the unanimous sense of this meeting to testify against the same. And if any in membership with us do fall into the evil practice of giving or taking spirituous liquors at vendues, they should be speedily dealt with as disorderly persons, and if they cannot be brought to a sense of their error, disowned.—1726, 1734.

Many just and pertinent remarks being made in this meeting, clearly setting forth the corrupting,

debasing, and ruinous effects, consequent on the importation and retailing large quantities of distilled spirits, whereby the intemperate use of them is greatly aided and encouraged, to the impoverishment of many, distempering the constitutions and understandings of many more, and increasing vice and dissoluteness in the land, wherewith many religiously attentive minds have been long painfully burdened; it is the united sense of the meeting, that well concerned Friends in all quarters, be earnestly excited to suffer the affecting importance of this mighty evil, religiously to affect their minds, and animate them with a lively concern and honest endeavors, both by example and loving entreaty, to caution and dissuade all our members, from being concerned in the importation or selling distilled spirits, or giving countenance thereto.—1784, 1787.

Under the weight and pressure of the deeply interesting concern for the maintenance of our Christian testimony against the trading in, and use of distilled spirituous liquors, that a gradual and steady advancement thereof may in no respect be impeded, Quarterly and Monthly Meetings are afresh urged to renewed, patient, persevering labor, with such as are in the practice of using, or giving them out as an article of drink; manifesting, that if continued in by any of our members, it cannot admit of any countenance while there is a faithful

adherence to the Divine principle of good will to men.—1796.

If any in membership with us should distil, trade in, or sell distilled spirituous liquors, except it be for medicinal or chemical purposes, Monthly Meetings should treat with them as with other offenders, and if they are not prevailed with to desist from the practice, they should testify our disunity with them.—1834.

STOCK.

AGREED, that there be collections brought in from each Quarterly, unto the next Yearly Meeting, for a Yearly Meeting stock, to defray the charges of the said meeting, according to the several agreements made, or hereafter to be made.—1695.

A stock having been generally kept, and by experience found useful, for the necessary occasions of the Society, it is agreed, that the same be occasionally renewed by a collection from each Quarter, and that it be continued in the hands of the treasurer appointed by this Meeting, and subject to be drawn out by its direction or by the Meeting for Sufferings, as the exigencies of Society may require.

The sums which may be thought necessary, shall

be raised by each Quarter, in the proportions which may be directed by this meeting from time to time.

An arrangement of the quotas of the several Quarterly Meetings is to be made by a committee appointed for that purpose, thus:

Philadelphia	Quarter to pay	— dollars	in every $100
Abington	do.	—	ditto.
Bucks	do.	—	ditto.
Concord	do.	—	ditto.
Caln	do.	—	ditto.
Western	do.	—	ditto.
Burlington	do.	—	ditto.
Haddonfield	do.	—	ditto.
Salem	do.	—	ditto.
		$100	

TAVERNS.

WE think it necessary to caution not only the youth, but those of riper age, to avoid the unnecessary attendance at taverns, and that they maintain a watchful, religious guard respecting other places of public resort: that they be not exposed to noisy company, and unprofitable conversation; or betrayed into the use of strong liquors, by which so many have been corrupted both in prin-

ciple and practice, to the ruin of themselves and their families. And if any are in danger on these accounts, it is desired that they may be timely and tenderly treated with, in order to convince them of their perilous situation.—1746, 1834.

Considering the temptations and snares which they are exposed to, who keep houses of public entertainment, or beer-houses, the corrupting influence of many who resort to them, and its effect on the children and families so exposed; it is the judgment of this meeting, that our members avoid engaging in such employments for a livelihood; and attend to the pointings of pure wisdom for that end.—1777.

And it is desired that Friends may endeavor, as far as their influence extends in the community, to prevent the unnecessary increase of taverns, and be cautious of signing petitions in behalf of those who may apply for licenses on that account.—1738.

TRADE.

IT being evident that where the manifestations and restraints of the Spirit of Truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualify-

ing entanglements; and contrarywise, that an inordinate love and pursuit of worldly riches, often betrays those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of Truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers may be remembered and duly regarded by us: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—1695 to 1746.

This meeting being earnestly concerned that the service of our religious Society may not be obstructed, or its reputation dishonored, by any imprudence of its members in their worldly engagements, recommends to all, that they be careful not to venture upon such business as they do not well understand; nor to launch out in trade beyond their abilities, and at the risk of others; especially on the credit which may be derived from a profession of the Truth: but that they bound their engagements by their means; and when they enter into contracts, or give their words, that they endeavor on all occasions strictly to fulfil them.

We particularly exhort, that none engage in such concerns, as depend on the often deceptive probabilities of hazardous enterprises; but rather content themselves with such a plain and moderate way of living, as is consistent with the self-denying principle we make profession of; whereby many

disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained, which is inseparable from the right enjoyment even of temporal things. And it is advised, that where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished.—1724 to 1746.

Where overseers or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and, if it appear requisite, advised to call their creditors together without delay. And if, notwithstanding this advice, such persons still persist and run into embarrassment, to the loss of others and to their own disreputation, the Preparative and thence the Monthly Meeting to which they belong, ought to be timely informed thereof, and proceed to deal with them according to our rules; when, if this labor also prove ineffectual, a testimony of denial is to be issued against them.—1710.

It is recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time, easily know whether they live within the bounds of their circumstances or not; and, in case of death, that these may not be perplexing to sur-

vivors. And whenever any find that they have no more property left than is sufficient to discharge their just debts, it is advised, that they immediately consult with some judicious Friends, and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach be incurred by mismanagement.—1782.

It is advised that where failures occur, and the cases are under the care of Monthly Meetings, that the Friends appointed to visit the parties, inquire of their assignees or trustees how their deficiencies have happened, and report accordingly.—It is the judgment of this meeting, that neither Monthly nor other Meetings should receive subscriptions, donations, or bequests, from persons so circumstanced, until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors: for it should be remembered, that though, in such cases, the defaulter may have been legally discharged, the property he may afterwards acquire is not properly his own, till he has fairly paid off his former debts, to the satisfaction of the creditors. Wherefore we further advise, that if any such person or persons, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the Monthly Meetings of which they are members, and they cannot

be prevailed with, the said meetings, after a proper time of labor and forbearance, should issue a testimony of denial against them.—1782.

Advised, that when Friends accept the office of trustee or assignee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.—That Friends everywhere carefully avoid being any way concerned in defrauding the government of its duties; that so our ancient testimony in this respect may be inviolably maintained.—1755, 1796.

If any member is complained of for withholding a just debt, he or she should be tenderly urged to payment; and if this is unavailing, be dealt with as in other cases of disorderly conduct. And if any of our members appear unable to satisfy their creditors, they should be advised to call them together without loss of time, and submit the state of their affairs to their inspection: when, if the creditors apprehend a surrender of the debtor's effects to assignees, for the benefit of the whole, to be necessary, let him or her be earnestly entreated to consent; and if they refuse so to do, the Monthly Meeting should be informed thereof; when, if the party still persist in refusing, he or she should be disowned without too long delay.—1710, 1719, 1806.

It is the judgment of this meeting, that if persons so failing in their circumstances, should at any time afterwards be favored with full ability to pay off

their deficiencies, justice will require it of them, notwithstanding a composition with, and legal discharge from their creditors, may have been obtained. This is, however, not meant to furnish any creditor with a pretext for advancing such claims, while persons so deficient are honestly laboring to retrieve their circumstances; nor until it shall clearly appear to their respective Monthly Meetings, or to a solid committee thereof, that a sufficient ability is arrived at; when, if they are requested to comply, and persist in refusing, the said meetings should proceed to disown them.—1710, 1719, 1806.

We warn our members against a pernicious practice amongst the trading part of the community, which has often issued in the ruin of those concerned therein, viz., that of raising and circulating a kind of paper credit, with endorsements, to give it an appearance of value, without an intrinsic reality; a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our Society to avoid and discourage.

We also caution all in membership with us to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness; many by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands;

or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee."—1806.

We affectionately desire, that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business and trading, not suffering their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the Apostle in his day, and so often sorrowfully verified in ours, that "They who will be rich, fall into temptation and a snare;" and erring from the faith, "pierce themselves through with many sorrows." Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises, which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation.—1806.

When any member of our religious Society, in trade or business, becomes unable to discharge his or her debts, the overseers should take an early opportunity to ascertain the circumstances of the case, and spread the same before the Preparative Meeting, in order that it may be regularly forwarded to the Monthly Meeting; and if it shall

appear that such failure has arisen from a want of due attention to the advices of this meeting, on the subject of trade and business, and has brought reproach on our religious profession, the Monthly Meeting should issue a testimony of disownment of the individual.—1816.

It is also the judgment of this meeting, that when any of our members are about to assign their property, their creditors should be consulted, if practicable, and have the liberty of appointing assignees to take charge of the effects; which should be assigned without any reservation or other condition, than a distribution of the effects among the creditors, according to their respective dues; and if the party do not so proceed, the case shall be issued as is directed in the preceding paragraph.—1816.

WAR.

FRIENDS are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures, either offensive or defensive, that by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion; when, according to ancient prophecy, "The

earth shall be full of the knowledge of the Lord, as the waters cover the sea; and its inhabitants shall learn war no more."

When goods have been distrained from any Friends, on account of their refusal to pay fines for non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, it is the sense of this meeting, that Friends should maintain their testimony by suffering, and not accept such overplus, unless the same or a part of it is returned without a change of the species.—1755.

It is declared to be the sense of this meeting, that furnishing wagons, or other means for conveying of military stores, is a military service, and that the care of elders, overseers, and all faithful Friends, should be extended in true love and Christian tenderness, to such as deviate herein, in order to convince them of their error.—1758.

It is the judgment of this meeting, that a tax, levied for the purchasing of drums, colors, or for other warlike uses, cannot be paid consistently with our Christian testimony.—1776.

This meeting fervently recommends to the deep attention of all our members, that they be religiously guarded against approving or showing the least connivance at war, either by attending at, or viewing of military operations, or in any wise encouraging the unstable deceitful spirit of party, by joining with political devices or associations, how-

ever speciously disguised under the ensnaring subtleties commonly attendant thereon; but that they sincerely labor to experience a settlement on the alone sure foundation, of pure unchangeable Truth; whereby, through the prevalence of unfeigned Christian love and good-will to men, we may convincingly demonstrate, that the kingdom we seek is not of this world. A kingdom and government whose subjects are free indeed! redeemed from those captivating lusts, from whence come wars and fightings.—1798.

A living concern for the advancement of our testimony to the peaceable kingdom of Christ, continuing to spread in many minds, we fervently desire that the members of our religious Society may carefully avoid engaging in any trade or business promotive of war; sharing or partaking of the spoils of war by purchasing or selling prize goods; importing or shipping goods in armed vessels; paying taxes for the express purpose of war; grinding of grain, feeding of cattle, or selling their property for the use of the army: that through a close attention to the monitions of Divine grace, and guarding against the suppression of it either in themselves or others, they may be preserved in a conduct consistent with our holy profession, from wounding the minds or increasing the sufferings of each other; not at all doubting, that He to whom appertains the kingdom and the power; who is wonderful in working, will continue to carry on

and perfect his blessed cause of peace in the earth. A solid attention to this concern is recommended to Quarterly, Monthly, and Preparative Meetings, and to our brethren in general: it being the judgment of this meeting, that if any of our members do either openly or by connivance, pay any fine, penalty or tax, in lieu of personal service for carrying on war; or allow their children, apprentices or servants to act therein; or are concerned in arming or equipping vessels with guns, or in dealing in public Certificates, issued as a compensation for expenses accrued, or services performed in war; that they be tenderly dealt with, and if they are not brought to an acknowledgment of their error, Monthly Meetings should proceed to testify against them.—1780, 1781.

It is the sense and judgment of this meeting, that it is inconsistent with our religious testimony and principle, for any Friend to pay a fine or tax, levied on them on account of their refusal to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government. And where deviations in this respect occur, tender dealing and advice should be extended to the party, in order to their convincement and restoration: and if this proves ineffectual, Monthly Meetings should proceed to testify against them.—1790.

WILLS.

KNOWING how quickly many are removed by death, it is weightily recommended, that Friends who have estates to dispose of, be advised to make their wills in time of health, and strength of judgment, and therein to direct their substance as in justice and wisdom may be to their satisfaction and peace; laying aside all resentment, though occasion may have been given, lest it should go with them to the grave; remembering we all stand in need of mercy and forgiveness. Making such wills in due time can shorten no one's days, but the omission, or delay thereof to a time of sickness, when the mind should not be diverted from a solemn consideration of the approaching awful period of life, has often proved very injurious to many, and been the occasion of creating animosities in families, which the seasonable performance of this necessary duty might have effectually prevented.—1691, 1703.

Friends are earnestly recommended to employ persons skilful in the law, and of good repute, to make their wills, as great inconvenience and loss, and sometimes the ruin of families have happened through the unskilfulness of some, who have taken upon them to write wills, being unqualified to act in a matter of such importance.—1782, 1801.

And all Friends who may become executors or

administrators, are advised to make a full, clear, and perfect inventory of the estate and effects of the deceased, early after the interment, as many difficulties and disputes have arisen, and sometimes injustice been done for want of it, or by deferring it too long.—1801.

WOMEN'S MEETINGS.

FORASMUCH as our women's Meetings for Discipline were set up and established in Divine wisdom, and by long experience have been found of advantage, not only to the Society in general, but to the youth of their own sex in particular; it is earnestly desired, that faithful women Friends may be encouraged to come up to the help of their brethren, in that part of the Discipline of the church, properly claiming their attention and care. On considering the nature and extent whereof, it is apprehended a benefit might accrue, by explicitly setting forth their distinct allotment, and separate services in their Monthly and Quarterly Meetings, and also in their Yearly Meeting.—1796.

Women's Monthly Meetings are, *First*, To inspect and relieve the wants of the poor of their own sex; and where their own funds are insufficient, they are to apply to the men's meetings for

their aid, and for their concurrence, as cases shall require.

Second. To take cognizance of proposals of marriage, and appoint two of their members to inquire into the conversation and clearness of the woman; also, two to the oversight of the marriage.

Third. They are to appoint a suitable number of overseers, who are to treat with offenders of their own sex; that their cases be laid before the women's Preparative Meeting, and if needful, the same should be spread before their Monthly Meeting; which should proceed to deal further with such delinquents, and report the result of their labors to the men's meeting; and if further dealing is expedient, the men should appoint a committee to unite with the women therein; the report of which joint committee is to be made to each meeting; and the women having considered the same, are to inform the men's meeting of their sense thereon, and the subject to be finally resulted by the men. But when a case is brought by the women into the men's meeting, if, on solid consideration there, further dealing does not appear to be needful, a committee of men Friends should be appointed to prepare a testimony of disownment, which, when approved, is to be sent to the women's meeting for their concurrence, and care in delivering it to the party.—1796.

If a female under dealing in the women's meeting removes into the compass of another Monthly

Meeting; or if previous to or after such removal, her conduct has been such as to require her being dealt with; and her residence be at so great a distance as to render it inconvenient for the Monthly Meeting to which she belongs, it should by minute transmit to the Monthly Meeting of women Friends, within the limits of which the person resides, clear information of the state of the case, and request its care in dealing with her on their behalf: and when the Monthly Meeting removed from, has received an account of the effect of this labor, they are then to give due information thereof to their respective men's Monthly Meeting, in order that the business may be finally determined.—1834.

Fourth. On application of a woman for admission into membership, after a religious care therein hath been exercised by women overseers, and in the Preparative Meeting, as the case may require, and it appearing proper to claim the attention of their Monthly Meeting, it should accordingly be referred thereto; when, if no obstruction to its further procedure is discovered, they are to make an appointment to unite with a committee of men Friends, in further careful attention to the business; the report of which joint committee is to be made to each meeting; and the women's meeting having considered the same, are to communicate their sense thereon to the men's meeting, where the subject shall be considered and finally resulted.—1796, 1834.

If a woman who has been disowned, presents to

the women's Monthly Meeting an acknowledgment of her offence, and applies for reinstatement into membership; unless there is just ground of uneasiness and dissatisfaction therewith, they are to lay the case before the men's Monthly Meeting, which is to determine how or in what manner it is to be issued: but if, although the way does not then appear clear to accept the said offering, the men's meeting shall judge that religious care therein should be extended by a visit to the party or otherwise, the women's meeting is to make an appointment to join a committee of men Friends for this purpose, the report of which joint committee is to be made to each meeting; and the women's meeting having considered the same, are to communicate their sense thereon to the men's meeting, where the case is to be considered and finally resulted.—1834.

If a person, while under dealing in the women's Monthly Meeting, makes an acknowledgment of her transgression, and the meeting, on an impartial solid consideration thereof, believes that she is not in a state to make such an offering as embraces the nature of the case, and gives evidence of true conviction, they are to extend such further care therein, as may appear requisite; and when they shall have discharged their duty, and feel clear of the case, they are to inform the men's Monthly Meeting that such a case had engaged their care and labor, and that although the party had presented an acknowledgment, yet their meeting, upon weighty deliber-

ation, was not easy to encourage its acceptance; and then leave it to the judgment and decision of the men's meeting: but if they should be satisfied that an individual under dealing has been brought to a due sense of her deviation, they are to impart the whole case to the men's meeting; and unless this meeting is most easy then to conclude the business, the women are to make an appointment to unite with a committee of men Friends, in renewed religious attention thereto; the report of which united committee is to be made to each meeting, and determined in like manner as before directed.—The authority for disowning a member, or receiving a person into membership, must always rest in the men's meeting.—1834.

Fifth. They are to join in certificates of removal for women Friends; in order whereto, the women's Monthly Meeting is to appoint two or more of their members to make the necessary inquiry, that the same may be prepared; which, after being considered in the women's, is to be laid before the men's meeting; and when there approved and signed, returned to the women's meeting for their signature; but if the certificate is intended to include one or more males, they are then to report the result of their inquiry to the Friends named on the like inquiry by the men's meeting; and the certificate, after having been prepared, approved and signed, in the men's meeting, is to be sent to the women's meeting for their concurrence and sign-

ing. All certificates received for women Friends are to be laid before the men's meeting, before they can be fully accepted by the women's meeting.—1796.

Sixth. When a female minister apprehends herself under a religious engagement to travel in the service of Truth, she is first to spread her concern before the women's Monthly Meeting, and if united with, the same is to be laid before the men's meeting, whose result is to be communicated to the women's meeting; and when a certificate for that purpose is prepared by a committee of men and women Friends, and being approved and signed by the men's meeting, it is to be sent to the women's meeting for their concurrence and signing.—1796.

Seventh. Respecting the nomination of an elder, see the rule under the head "Ministers and Elders," page 82.

Eighth. The women's Preparative Meetings, where more than one constitutes a Monthly Meeting, are to consider and answer the queries; which is likewise to be done in their Monthly Meetings; from which they are to report the state of each Monthly Meeting, to their respective Quarterly Meeting; to attend which as their representatives, they should nominate two or more of their members.—1796.

Women's meetings are to answer no other than the first eight queries, as usual; but it is desired, that in their Monthly Meetings, care may be extended to convey to the men's meeting, such in-

formation as may be necessary for the preservation of a regular record of births and deaths.—1807.

WOMEN'S QUARTERLY MEETINGS.

First. When a female minister, under a religious concern to travel in the service of Truth, produces to the Quarterly Meeting a certificate of the approbation of the Monthly Meeting of which she is a member, if the concern is concurred with in the women's meeting, it is to be submitted to the men's meeting, and when approved, an endorsement to that effect should be made on the certificate, signed by the clerk, and returned to the women's meeting, for signing by their clerk.

Second. They are to receive the written accounts sent from the respective women's Monthly Meetings, and transmit the collected answers to the queries, with such other matters as appear needful, to the women's Yearly Meeting; to attend the service whereof, each Quarterly Meeting is to appoint a suitable number of representatives. See *Discipline.*

Third. They are to communicate to their respective Monthly Meetings such advices as they apprehend necessary, with any epistles or writings issued for that purpose by their Yearly Meeting; nominate committees, at the request of the men's meeting, to visit their Monthly Meetings, or for any other service which the men's meeting shall judge

expedient; and in all respects they are to attend to those matters which may properly come under the notice and care of women's Quarterly Meetings.—1796.

YEARLY MEETING OF WOMEN FRIENDS,

Held annually in Philadelphia, at the time of holding this meeting; is at liberty to correspond with any other Yearly Meetings of their own sex, either in America or elsewhere, and to issue such counsel and admonition to their own Quarterly and Monthly Meetings, as in the wisdom of Truth shall appear conducive to real benefit and mutual edification; but the said Yearly Meeting is not to hear or determine on any appeal, nor at liberty to make or alter any rules of Discipline or queries.—1685.

They are to have stock of their own, for such services as may fall more properly under their notice.—1705.

Finally, it is desired that a fair record be kept of the minutes and proceedings of the Yearly, Quarterly and Monthly Meetings of women Friends; and that annually their representatives to the Yearly Meeting exercise a proper religious care in the choice of a clerk.—1796.

At the request of the men's meetings, their Monthly, Quarterly, and Yearly Meetings are to appoint committees, to unite with like committees of the men's meetings, in the setting up or laying down of Preparative, Monthly, and Quarterly Meetings.—1834.

YEARLY MEETING.

IT appears by the records, that the first Yearly Meeting was held at Burlington, New Jersey, the 31st day of the 6th month, 1681, old style, for the provinces of Pennsylvania and New Jersey. Although in the early settlement of Friends in this country, several meetings were held which were then called Yearly Meetings; yet in 1683, it being clearly evident that a meeting ought to be constituted, which should be vested with a superintending care and jurisdiction, over all the meetings in those two provinces and parts adjacent; the Yearly Meetings in other provinces were accordingly informed of this concern, and requested to give their judgment upon a proposition so important and interesting to the Society: a united concurrence therewith being freely given, and Friends from New Jersey and Pennsylvania, together with a number of Friends from other parts, having generally assembled at the Yearly Meeting held in Philadelphia, the 15th of 7th month, 1685, it was then unanimously concluded, that henceforward there should be one Yearly and General Meeting, held for the provinces of Pennsylvania and New Jersey; the next year at Burlington, and the following year at Philadelphia, and so on alternately. It was further concluded, that Friends in the ministry should meet together on first-day

morning, at the seventh hour, before the public General Meetings.

The Yearly Meeting having assembled at Burlington at the time appointed, in 1686, it was opened under the title of "A General Yearly Meeting held for Friends of Pennsylvania, East and West Jerseys, and of the adjacent Provinces." At this meeting it was concluded, that two or more Friends be appointed out of every Quarterly Meeting, to attend the meeting as representatives; and such accordingly attended in that capacity, in 1687. The Yearly Meeting thus constituted and established, continuing to be held alternately at Burlington and Philadelphia, the time of holding it was, in 1755, changed to the 9th month, present style. In 1760, it was concluded to be held at the same time in Philadelphia only; and in 1798, the time of holding it was altered to the third Second day in the 4th month, as it now is. The Yearly Meeting of Ministers and Elders, to be on the Seventh day of the week preceding; and both to begin at the tenth hour.

It is agreed, that such Friends as may be appointed to prepare Epistles, shall meet together before they proceed on the service; and subsequently, that they examine the several essays previously to their being laid before this meeting.—1724.

All letters or papers directed to the Yearly Meeting, except from such meetings as regularly

correspond therewith, are to be first perused by a few Friends to be appointed, who are to consider and report whether the same be proper to be read in this meeting or not. The same order is to be observed in the Quarterly and Monthly Meetings, as regards any papers offered to their notice, which are not recognized or provided for in the rules of our Discipline.—1695, 1834.

The representatives appointed by the Quarterly Meetings, are to stay together at the close of the first sitting of the Yearly Meeting, in each year, to consider of a suitable Friend to serve the meeting as clerk, and a Friend to assist him; and to make report to the next sitting of the meeting. The clerk of the preceding year is, according to our ancient practice, to act as clerk until another is appointed by the Yearly Meeting; but if, through sickness, or any other cause, he is likely to be prevented from attending, the Meeting for Sufferings, previous to the commencement of the Yearly Meeting, is to take due care that the business which is to come before the meeting, be not obstructed or delayed, for want of requisite attention to the reports and documents which are forwarded; that thus the meeting may be regularly opened at the time appointed.—1834.

When extracts from the minutes of this meeting are ordered to be sent to the Quarterly Meetings, a full copy shall be sent by each of those meetings to their respective Monthly Meetings, and by the

Monthly to each of their Preparative Meetings, in order that each meeting may have a copy thereof, to have recourse to as occasions may require.—1754.

The certificates of such Friends, members of other Yearly Meetings, who from a religious concern are drawn to attend this, are to be read herein.—1801.

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